The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, NOVEMBER 9, 1916

NEW SERIES, VOL. XVIII, NO. 45

The man who doesn't agree with you is always "narrow."

Send The Baptist Record your subscriptions for magazines. There are clubbing rates for those who order more than one.

Send us \$2.00 for your renewal and \$1.00 additional and we will send you the Sunday School Times for one year, the regular price of which is \$1.50.

The Baptist Sanitarium at Dallas, Texas, is to have two new buildings, the first one of which will cost \$150,000, to be used as a home for nurses.

Evangelist J. B. DeGarmo is in a meeting at Columbia, Ky. He writes that those wishing his help may address him personally at Blue Mountain, Miss.

Brother T. J. Moore, our enlistment field worker, asks prayer for the recovery of his wife who underwent an operation at Hattiesburg, Tuesday. We hope for a successful operation and speedy recovery.

The church at Crystal Springs publishes their condemnation of drinking, gambling, profanity, refusal to speak to one another, dancing, nonattendance at church, not paying, promiscuous joy riding. These are good "articles of faith."

The Illinois Baptist State Association, which co-operates with the Southern Baptist Convention, had at its meeting recently nearly 2,000 messengers and visitors. This sets a good mark by a body numbering far less than we do in Mississippi.

Here is a man mentioned by the Biblical Recorder, a member of a large family we are constantly meeting: "A man refused to take his denominational paper because it would make him think and that would interfere with Christ's coming; 'for,' declared he, 'the Scriptures say, "In such an hour as ye think not, the Son of Man shall come!"" Who next?

Dr. J. B. Hutton, of the First Presbyterian church, Jackson, celebrated his twentieth year with this church on last Sunday. He is a man of great spiritual force, a preacher of unusual ability and has made his impress on the city of Jackson as few men have. We wish for him and his congregation growing usefulness and joy in their fellowship of service.

A Methodist corporation offers a reward for a successful farmer who does not take a farm journal, a successful physician who does not take a medical journal, a successful lawyer who does not take a law journal, a successful merchant who does not take a trade journal, or a successful and worth while Methodist who—you can easily fill out the rest, brother Baptist.

Pastor W. A. Jordan surprised his congregation at Starkville on the fifth Sunday in October, by offering his resignation, to take effect December first. It will also surprise his friends in Mississippi among whom he has labored and by whom he has been loved for about fifteen years. He came first to Amory from Tennessee, was pastor at Yazoo City and then for seven years at Starkville. He goes to Central church, in New Orleans, made vacant a few months ago by the resignation of Rev. F. C. Flowers, now at Bald-

\$8,000 MUST BE RAISED BY CONVENTION.

The State Mission Board is out of debt. The recent prohibition legislation has been rightly We greatly rejoice, and thank God. settled. There is, however, one cloud above the horizon. We must provide for teaching, as well as for The convention authorized and directed the commission to raise one hundred thousand dollars, in cash and subscriptions, to liquidate the indebtedness on the Woman's College, and the indebtedness on Clarke Memorial College, contracted by the convention, in November, 1913. The commission was not able to launch the campaign until February 1, 1915, at which time a part of the indebtedness assumed by the convention had become due. mately twenty-five thousand dollars of this indebtedness is now past due, and creditors are threatening to foreclose. The situation is acute, and money must be secured.

On November first, when Rev. W. E. Farr, after faithful service in leading the campaign, began his pastorate at Blue Mountain, there remained more than eight thousand dollars to be secured to complete the campaign. The commission believes this amount can be secured in cash or additional subscriptions, by the convention, if every pastor will do his duty and raise as much as possible on his field, from the time he reads this appeal until the convention assembles.

We can do it, and I believe we will. mission has determined to raise it. Its plan is to have Dr. Quisenberry to visit as many churches and individuals as possible, and to ask every pastor on his part in his own way to secure as much as possible in cash or addditional subscriptions. Let every pastor call special attention to the gravity and importance of the situation on Sunday, November 12th. Remit all cash, and send the names and amounts of all subscriptions to Dr. J. B. Lawrence, Jackson, immediately. If the field has been canvassed, let it be covered again. Many have done nobly, but the emergency calls for heroic sacrifice. Every layman is likewise asked to give and secure as much as possible, and advise Dr. Lawrence. We have no other plan. Dr. Quisenberry can go to only a few places, but I believe the pastors of the churches, the keys to the situation, can and will respond, and raise this money for education, without outside assistance, as they have repeatedly done for missions.

All the interests of the kingdom demand that the campaign be completed by the convention. I emphasize that the indebtedness is pressing. The Baptist name in Mississippi, and the credit of the convention are in peril. The cause of Christian education will be greatly endangered by failure to complete the campaign, and other kingdom interests will be hindered and retarded. It may be, after all, that the convention was postponed one week, to give Mississippi Baptists an opportunity to meet the responsibility that rests upon them.

The heart and soul of Dr. Quisenberry, and of every member of the commission, is in the work. This is the final appeal of the commission, and we trust that every pastor and every layman will respond nobly and heroically. Members of the commission are increasing their subscriptions. Let all who believe in Christian education do their part, and that, too, at once.

W. M. WHITTINGTON, President Education Commission. Put the Education Commission figures to \$100,000 by November 15th.

The meeting in Crystal Springs resulted in twenty-seven additions to the church.

Rev. S. P. Morris, pastor at Poplarville, is enjoying a swelled purse and crowded pantry. The ladies did it.

If you wish the new mission journal, "Home and Foreign Fields," send us a new subscriber to The Baptist Record and \$2.00. We will give you the mission journal.

Dr. T. S. Potts, of Memphis, began a meeting with Dr. W. A. Borum at the First church, Jackson, Sunday. The congregations are good and the outlook very hopeful.

Mississippi College and the Mississippi Baptist Hospital are sending out statements to all whose subscriptions are due. The work of these great institutions depends on the responses they get. How about yours?

California, Idaho, Michigan, Missouri, Montana, Nebraska, and South Dakota voted on prohibition November 7. Idaho is now under statutory prohibition, and at the coming election will vote on constitutional prohibition.

Dr. W. Y. Quisenberry and Secretary J. B. Lawrence are working every means of reaching the \$100,000 mark for the Education Commission by the time the convention meets. It is the time for every Baptist to show up on the firing

The grand jury of Monroe county reported that whiskey was being made in every district of the county. The quart law has knocked out the man on the outside and we are just as able to knock out the moonshiner on the inside. Monroe county is not alone.

Kimura, called the Billy Sunday of Japan, held meetings on the west coast which resulted in 2,000 converts. He is now in the northern part of the empire and hopes for 1,000 converts there. The campaign is financed by a Christian nobleman and millionaire, Baron Morimura.

Rev. A. S. Johnston, a recent graduate of Mississippi College, goes to New Orleans to take charge of the Grace church, made vacant by the resignation of Rev. R. L. Powell, to become field Sunday School man in Louisiana. Brother Johnston is a son of Rev. J. R. Johnston, well known in Mississippi.

A minister speaking at an association composed of churches that did not believe in missions heard these words shouted by an old man in the audience, "Brother, preach the true gospel, and leave missions out. We have heard all we want about missions. tell us what you know about Melchizedek."—Ex.

Miss Mary Faison Dixon who has charge of the Young Woman's department of the Southern W. M. U., made a talk to the Baptist ladies at the Second Church, Jackson, on Monday afternoon. She is a daughter of Dr. A. C. Dixon, now pastor of Spurgeon's church in London and niece of Thomas Dixos. She sustained the reputation of the family and will be welcomed in Mississippi whenever she comes our way.

SERMON SECTION

TWO SERVONS ON THE ARK.

By Theo. Whitfield, Th. D.

No. II.

I have often windered why that seemingly good man Uzzah was by the wrath of God struck dead. It was also for what was apparently a commendable deed. Let us however examine the case. David as going to bring the ark of God up to Jerusal m, which was the will of the Lord. But he serted cut the wrong way to go after the ark for, he called together the high captains of the army, when he should have indeed called together the Levites, for the Lord had said that they were the ones that should had said that they were the ones that should handle his ark. But David gathered together thirty thousand abidiers to form a great procession. Now in religious matters you don't need the military. Also they may have felt that it would look nicer to have the ark carried on a eart rather that onthe sholdiers of two men. So they obtained inew cart and twe fine oxen. That was for thos days a handsome equipment. Right in front of the ark I fancy I see the prime minister and secretary of war. Then princes and noblemen and high captains and prominent citizens on either side of the ark and to the rearward. Right next to the ark, given places of high honor, were two men, well thought of by the king, namely Ahio and this man Uzzah. But none of all these we Levites, and right here the trouble began. However the procession started, for all beings seemed ready. And in-deed, all things could have been ready had it not been that the Lord had said that those who bore the are should be Levites. Of course it had been three hundred years since this law had been promurated but then it had never been abrogated, Another requirement of God was that when they handled the ark they should not touch it at all but should handle it by the staves that were fastened to each side of the ark. It may be that David and Uzzah had simply overlooked these requirements. They may not have re d their Bibles lately. But the astounding thing to relate is that God did not excuse their ignorance! The carnal mind tries to make believe that God in his grace overlooks the sin of ignorance, but let me tell you plainly, he did not pass the mistake by. Please note that he did not. The whole wide world may say that God well overlook this sin, but I tell you he did not. It must have been either presumption or ignerance on Uzzah's part, but God's answer to both of them was death. Isn't it a fortunate thing hat king David was not near the ark to tough it, for then there had been a dark and sad shapter in the Bible indeed, for David was no decendant of Levi.

nother Blunder.

It is sad to alate, and yet I must do it to tell you all the truth, that some other people brought grievous trouble on themselves by disregarding another of God's requirements concerning this ark It was that he said that, whilst the Kohathites, (descendants of Levi), should tend to the ark all that was necessary, yet neither they not any one else should ever for mere curiosity per into the ark. Now that is just what the lihabitants of Beth-shemesh did. You recall that it was just after the ark had caused such hapoc among the Philistines that it was brought a Beth-shemesh and these people desired to see that there could be in such an ark, and they cent and peered into it. Fifty thousand pople died at the hand of God for the transgression. Fild you ever notice that some people argue that God won't destroy them because there are so many other people in the same boat with them; but he will. He will destroy you in a growd just as quickly as if you

were alone. I did not give you the figures exactly. It was fifty thousand and seventy. Note that God did not omit the seventy. And neighbor, I tell you that if you had been there and looked into that ark at Beth-shemesh, the number of deaths would have been fifty thousand and seventy and one.

God's Requirements But Few.

My friends, the Lord does not require a great many things of men. Only a few, but when he commands these few things he means it. For instance, he has not required many things of us in order to be saved with his salvation. Just two things; repentance toward God and faith in the Lord Jesus Christ. But hear it, without either one of these two things you will be struck down in the judgment by the wrath of God, just as surely as Uzzah fell back yonder. If you make a mistake in the matter the mistake is yours and not God's. He might have required a dozen or two dozen or thirty six degrees for you to be saved but no, only two things, but be sure you have them both,

Only Two Ordinances.

Again, God has put only two ordinances in his church. I dare say there is not a lodge in the town but has several times more ceremonies than Christ put in his church. But listen, whilst he put only the two, yet he wants those two surely to be observed. You know what they are, baptism and the Lord's supper. Some people say they are not important, but I want to ask them why the Lord put them there then. Who gave anybody authority to say they are not impertant. I read nowhere that Jesus said: "This baptism is not so important."

Non Essentials,

There were some non-essentials, yes indeed, in this incident about the ark. Listen, everything the Bible said nothing about was nonessential. That is the rule about essentials and non-essentials. The Bible did not say anything about the soldiers, and hence they were nonessentials. God did not object if they were there. There might have been a million there, and they would have gotten along all right. Or there might have been no procession at all. Just two men to carry the ark, and not a soul else in the parade, and the Lord would not have said a word, if those two men had been Levites, and had they carried the ark properly, for that was all the requirement the Lord made.

All Right For Awhile.

They got along all right for a while, until the exen stumbled. I pause right here to say that when you go to substitute something else for what God tells you to do it may work seemingly well for a while, but later on trouble is liable to come and perhaps awful trouble. I will give you an instance. I cite you to the great Luth-I say it lovingly and yet I eran denomination. think I say it truthfully, that the great majority of the Lutheran people do not know the Lord. They know nothing of conversion. They know nothing of justification by faith, although justification by faith was their first and great fundamental doctrine. They were founded and built upon this doctrine and I ask why, O why is it, that they know nothing of this doctrine any more? One great reason is that whilst Luther changed their faith from the Catholic doctrines to the right faith, yet he did not change their ordinances to the right form to crystalize and keep the true doctrine. They did not change the supper to a memorial feast. They kept sprinkling for baptism. They kept the baptism of infants. Soon they drifted back to believe that their babes at baptism became children of God, and they went back to believe that grace came to souls through the bread and wine. Luther thought it not necessary to change a form so much. Now if he were to come back he would not know his denomination, but would have to preach another reformation. The great denomination, like Uzzah, was struck down in its dead works.

A Startling Teaching.

Finally note this astonishing thing, that

Uzzah was struck dead although he meant well. It seems that any man almost would have caught the ark to keep it from falling. He meant no sacrilege, but rather he was trying to keep it from being desecrated in the dirt. This is one of the hardest doctrines for earthly minds to agree to, namely, that good intentions do not make up for bad methods. You recall that the devil, who had ruined thousands before by this false theory, tried it upon Jesus, He took him up to the top of the mountain and said, "You came to get control of the world. Now, I, Satan, am master of this world, and if you will fall down and worship me I will give you all the kingdoms of it." But Jesus said (in so many words) "That would be the wrong method for me to use, since it would require the violation of a small command of God that says for us to worship no one but God." I hear the devil argue, "This method you contemplate of dying for the world and winning men one by one will take several thousand years," but I hear Jesus answer, "I would rather win the world slowly and win it right, than win it very quickly, but win it wrong."

EVANGELISM AND EDUCATION IN CHINA.

In The Baptist World for August 24, I have read the article by Brother C. R. Shepherd, entitled "Plain Facts About Our Educational Work in South China," and the editorial comments thereon.

I feel constrained to write about some things said both in the article and in the editorial.

In the first place, Brother Shepherd's article gives clearly and forcefully the strongest arguments in favor of Southern Baptists co-operating with other denominations in the higher forms of education. I have been familiar with them ever since I came to China twelve years ago. At one time I also felt persuaded by them to favor union school work. But several years ago I saw that the movement for union school work was only a part of a larger and more significant movement for church union which would most probably result in the gradual absorption of our Baptist churches into a great national Chinese church which would be anything but Baptist in faith and practice. During and after the Shanghai Conference of 1907 there was a great deal of talk in many quarters of the desirability and the inevitability of such a union church. There are even some Baptist missionaries in China who honestly and conscientiously believe that it would be to the greater glory of God for our Baptist churches to become a part of such a union church. I cannot agree with this view for two main reasons: First, because I believe Baptist doctrines are New Testament doctrines and that we ought to continue to bear a faithful witness to them; secondly, because I believe the formation of a great union church, which would be overwhelmingly pedo-baptistic in doctrine and practice, would result in giving to China in the years to come a strongly centralized church similar to the Roman Catholic church of Europe's dark ages and repeat the ecclesiastical history of that period. There is a very strong tendency toward centralization of power on the mission field as Dr. Mabie has been pointing out in his articles and Baptists must do all they can to stem this tide. Even to take part in union school work is to play into the hands of the centralizing forces, Dr. Mabie contends, and I am sure he is right in this con-

Southern Baptists fortunately have seen this danger in time and have visely determined to have no part in it. But, as Dr. Shepherd clearly shows in his article, it will be a tremendous task, I think an impossible one, for Southern Baptists to compete successfully with the great union educational institutions which are being erected by the combined resources of all the pedo-baptist denominations, together with our Northern Baptist brethren and all British Baptists who have decided for union. Dr. Shepherd has shown what the cost will be for only one of our China missions, and warns us that it may result in the sacrifice of our evangelistic work.

I saw this danger several years ago when the convention decided to undertake the Judson Memorial movement, and felt so strongly that our evangelistic work would be sacrificed that I wrote the seven "Open Letters to Southern Baptists" that so greatly aroused the ire of some. In those letters I pointed out that Southern Baptists had three alternatives before them, namely:

First, to use their men and resources in a great, widespread evangelistic campaign and stimulate and help the native churches to develop their own educational institutions, especially as the present educational movement had far outstripped the native constituency and was pauperizing the churches and educating the students away from the churches.

Second, to use their men and resources in a great educational movement in competition with the union schools supported by all other denominations combined, inevitably sacrificing, however unintentionally, our evangelistic work.

Third, to co-operate with other denominations in higher education, as Brother Shepherd and others advocate, using the balance of our resources for evangelistic work.

In my circular letters I opposed the second and third alternatives, the third, for reasons I have given above; the second, because I felt it would sacrifice our evangelistic work.

At its last session, the Southern Baptist Convention voted emphatically and I think finally against the union movement.

It has adopted a program according to which we shall carry on our evangelistic and educational work independently, without any "entangling alliances."

This program might be called a combination of my first and second alternatives. The weakness of this program, as Brother Shepherd points out, and as I tried to point out in my circulars, is that it will almost surely lead to the sacrifice of our evangelistic work. It is proving to be true already. Even now very few missionaries are doing direct evangelistic work. At our recent mission meeting in Chefoo, one of the seminary professors sounded a note of warning. He said that very few students are now going to the seminary and he attributed it to the fact that we are doing so little aggressive evangelistic work and, to quote his words, "the stream is drying up at the fountain head." The report of the committee on evangelism, which I had no part in formulating, in calling for a forward evangelistic movement next year, among other things, said, "The churches are largely indifferent to the needs of the masses surrounding them. They need to feel the compassion of our Savior for the lost. The right kind of evangelism always stirs the church to a deep sense of its obligation to the lost."

With a rapidly decreasing evangelistic force of missionaries and an indifferent, pauperized native church the future is not bright for our evangelistic work. I am confident that at heart Southern Baptists are still ardently evangelistic and that they will not consent to the sacrifice of our evangelistic work on the mission field. I am confident that the logic of events will compel them sooner or later to adopt a policy very near to that which I advocated in my open letters.

Now a few words about something that was said in the editorial. The writer says, among other things.

"But we are fully convinced, and have all along been convinced, that we ought to let our missionaries speak their minds fully and frankly on all subjects which concern their work and ours. • • • Sometimes there has appeared a tendency to silence the missionary when he uttered views opposed to the prevailing view in the convention. With this disposition we have

no sort of sympathy. Among Baptists it is a tendency fraught with extreme peril."

Really? Is it true? That is not the way The Baptist World has acted toward me in the past when I sent in articles expressing views of which it did not approve. The first lines I ever wrote expressing the views I later out into my circular letters were sent to The Baptist World and were not printed, although I had been previously a regular correspondent of that paper. There was a caustic and scornful editorial in The Baptist World criticising my views although The Baptist World consistently refused to print every word I sent them on the subject. The Baptist World was greatly offended at the editor of The Baptist Advance because he wrote an editorial criticism of an article written by Dr. A. T. Robertson without reproducing the article criticised and very indignantly demanded that The Baptist Advance print the article. "Oh, Consistency, thou art a jewel!" Or to quote a more homely proverb, "What is sauce for the goose is sauce for the gander."

The Baptist World refused to print my article criticising or rather advising against the Judson movement, although my manuscript was in the editor's hands long before the convention adopted this movement. But months after the Southern Baptist Convention votes definitely and emphatically against the union educational movement, The World prints Dr. Shepherd's article advocating what the convention has disapproved and writes virtuously about giving the missionaries a hearing. Why did you refuse to give me a hearing? Was it not because my views were distateful to you while Dr. Shepherd's views are acceptable?

If you really mean what you say I am going to ask you to print this article in full in The Baptist World.

T. F. McCREA.

Tengchowfu, China.

ENLISTMENT WORK:

(By T. J. Moore.)

As I understand it, the enlistment work is an organized effort on the part of Southern Baptists to fulfill the second requirement of the great and last commission of our Lord.

The first requirement of that commission is to evangelize and baptize. The second requirement is to train into usefulness those evangelized.

The task of every pastor is to lead his people into the doing of both these things enjoined in the commission. This being true, the question may be asked, why not leave the pastors alone to the accomplishment of this two-fold task? It is because they need all the wisely directed assistance the denomination can give them.

To use assistance in the execution of the first requirement of the commission is the almost universal custom among our pastors everywhere, Numbers of men with recognized evangelistic gifts, both as preachers and singers, are giving their entire time to the aid of pastors in winning the lost to Christ and securing their enrollment in our churches. Our Home Mission Board comes to our pastors' aid in the evangelistic line of work with about thirty men for their entire time. And besides these there are hundreds of men in our Southern Zion who are kept engaged by the pastors independently of denominational appointment for the whole or part of their time, all to aid in the work of getting people converted and baptized. We see that much but none too much stress has been placed upon this first requirement of the commission. But this is not true regarding the second requirement, which enjoins upon us the work of "Teaching them (the evangelized) to observe all things whatsoever I have commanded vou."

Until within very recent years this has been left to the pastor with no assistance for him from any source. We have been swift to aid our pastors to fill their churches with new re-

cruits, and then we go off and leave to them alone the work of teaching, training and drilling for service.

With this uneven policy we have so long practiced regarding the two departments of work enjoined upon us in the commission, is it any wonder that our churches are filled with undeveloped material? Is it any wonder that more than two-thirds of our two-and-a-half millions of white Baptists of the South do absolutely nothing towards advancing the Master's kingdom, either at home or abroad? In other words, carefully gathered statistics show that less than one-third of our membership do all the paying, talking or praying in public, and personal work of any kind for the bringing in of the kingdom of our Lord.

As stress has been constantly placed upon the Bible teachings along evangelistic lines our people are reasonably sound and uniform in their belief and practice on the doctrine of salvation. Only those who profess to measure up to the Bible requirement of repentance toward God and faith in Christ along with the new birth of the spirit are admitted to the baptismal waters and to church membership. But this is not so concerning the latter, or second, injunction of the commission. As a rule our people upon this requirement are neither sound in faith nor consistent in practice. One can remain in almost any of our churches an indefinite period of time who neither believes in nor practices the oft repeated command of the Bible to grow in the knowledge of God and take an active part in advancing the Master's cause. A school or college that maintains the respect of its patrons and supporters not only has matriculation regulations that every student must accept and subscribe to, but there are continuous requirements every day throughout the term to be observed. To refuse to accept the first would debar one from entrance. To wantonly fail to observe the second would result in one's expulsion from the institution.

Our churches are scriptural and consistent in their teaching and practice in the reception of members. The world understands it. Therefore it would be a matter of surprise to us and the public for anyone to apply for admission into a Baptist church without professing conversion and a belief in the burial of the body in water by baptism. Why is this true, and yet in the matter of the continuous obligation to be found in the second requirement of the commission we are so far short, so badly misunderstood and so inconsistent in our practice? I think the secret of it lies in the fact that we have placed too little stress upon the line of enlistment work.

Pastors are receiving abundant aid in the work of gathering into the churches. Scarcely ever do they hold their revival services without calling to their assistance one or more helpers whom they recognize as especially efficient for this special work. Why not encourage them to place the same emphasis upon the work of training their members for service, as we do the work of winning to discipleship? Enlistment work.

By our present one-sided way of dealing with our Lord's commission we are making a false impression upon the minds of our own people and the public, and we are thereby inviting indifference and indolence into our churches. Hoards of people join us without any conviction of the obligation they assume—an obligation to accept training into the "observance of all things," required of the apostles. And until our standard for duties in church membership be so raised as to include a constant and persistent effort to secure the individual participation of every member in all the lines of the church work, we shall continue to load our churches up with a worthless element that is a reproach to the exalted principles of truth, for which we claim to stand. Proper, patient and persistent enlistment work tends to raise this standard to what it ought to be,

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EDITORIAL.

CLEAN SLATE.

We are going to the convention in a few days, and everybody is anxious that we shall go there with a good tast's in our mouths; or to explain the figure by using another, we ought to go with a clean slate. We are going to have the greatest year's work thead of us we have ever had and we must be in without having our feet or hands tied. Now if there is any difficulty in understanding that figure, then let us drop the figures and face some facts.

We have been for some weeks in a State mission campaign and came out with about enough to meet all debt actually incurred. Not all we started out to rade, not all that the convention authorized, not sough to carry out the program of the board; but by economizing wherever it was possible, that secretary has brought the actual expenditures within the income. A debt would have been accumulated if all needs had been met but not all could be met. Dr. Lawrence has worker hard and faithfully, and has watched the out to as well as the income with the result that he will wind up the year's work

The one thing that we haven't yet squared up is the raising of the \$100,000 by the Education Commissions Dr. Farr has done well, but the time has been too short under the adverse conditions to complete the raising of the full amount before it laid down the work on November first. There is lacking about eight or ten thousand dollars to make the even \$100,000. The commission is asked Dr. W. Y. Quisenberry to undertake the work of securing this amount before the conversion meets. He and Dr. Lawrence have already gone to work on it and the chips are flying (Excuse more figures; but they are figuring on making the figures reach the hundred-thousand-dollar figure by the time the figures on the calendar get to the fifteenth of November.) This is to ask that every loyal pastor and Baptist in Mississippi make the one supreme effort to pull the amount up to the mark on time.

This does not seen that we have finished all obligation to edication by the doing of this task, but it does been that we can lay out and work out our program for the future without serious embarras ment. It is the earnest desire of many to budget the work for the future, and this will remove the chief obstacle. The road will be cleared for future aggressive work and confidence will be inspired for the task. Witheut this we are periously handicapped in planning all our work. Mississippi Baptists ought to have a great program of work for the future, and this will make the road clear for it. Already bonds of the two colleges have fallen due and the trustees and Education Commission have

had personally to get under the burden. Something must be done to relieve the situation and every man among us ought to do his level best.

ALIVE.

It is common to speak of certain people as "live wires" and many think of them as entirely modern. The phrase may be of very recent origin, but the thing described has been known for many generations if not in all generations. The words describe a character very much in evidence in the Bible. Indeed it is one of the most prominent and constant ideas in the New Testament. Sometimes words occur so frequently that they become common and cease to attract attention. But the words that occur most frequently in the Bible are there of purpose, because they stand for the most irreportant truths and should be carefully treasured and studied.

One of the keywords of the New Testament is "life," and it has never gotten the consideration at the hands of Bible readers that it deserves. About all that is worth studying is life; and nothing has any value apart from that. shall it profit a man if he gain the whole world and lose his life?" (Am. Rev.) The word "life" occurs vastly more often in the New Testament than the word "salvation," or the word "religion." Indeed the importance of these last is small in comparison with that of life. Take any concordance and compare them, or what is better, read the New Testament through and note their relative frequency and importance. Jesus said, "I came that they may have life and may have it abundantly." He that hath the Son hath the life. In Him was life. Sometimes it is specifically called "eternal life." "The gift of God is eternal life through Jesus Christ our "Whosoever believeth may in Him have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life."

But this is not a general dissertation on life, nor a treatise on the Bible teaching concerning it. The purpose here is to call attention to the fact that a man who becomes a Christian, that is united with Christ is the most alive man in the world. The word used in connection with him may be life, living, alive, quickened, or made alive, but they all come from the same source, from the same word and mean the same thing. They mean that the man into whom the spirit of life has come becomes sensitive in every part of his being, every part of his being becomes atingle with new emotions, new powers, new knowledge, new aspiration, longing, joy, love.

In the first place the Christian is "alive unto The man who is out of Christ is dead to the highest and best, he is dead to God. That does not mean that he does not exist so far as God is concerned, but that God does not exist so far as he is concerned. 'It does not mean that God takes no note of his existence, but that he takes no note of God's existence. He answers to the description of the man who says in his heart, "There is no God." God is not in all his thoughts. There is no fear of God before his eyes. There is no sensitiveness to God's presence, no response to His will, no awe of His power or holiness. But when he is made alive in Christ, his whole being is aquiver with the sense of the presence of God. His love finds a response in our hearts. His law is all our delight. He says in his heart, "Bless the Lord, O my soul, and all that is within me bless His holy name.

The work of Christ is to produce this life in men and in the whole creation. There will come a time when our bodies, redeemed and raised in the likeness of Christ shall perfectly ray forth his character, because they respond to His will. His servants shall serve Him, and see His face and His name shall be written in their foreheads. But not only the bodies of the redeemed but the whole creation shall be attuned anew to

the will of God, responsive to His slightest breath and like the delicate strings of the harp, respond to the holiness and love of God with a song that sweep the universe. Many things in the book of Revelation we may not understand or accurately interpret, but somehow the four living creatures, the four and twenty elders, the reverberations of the thunders are an effort to express the response of the whole sentient universe which has become alive to God, and stirs at the mention of his name or the revelation of His attributes. Unto the principalities and powers in the heavenly realms shall be made known through the church the manifold wisdom of God.

This same quickening which makes us alive unto God, makes us alive to the fellowship of His saints and sensitive to the needs of the world. Without this men's senses are gross, their ears are dull and their eyes blinded. It is thus that He gives sight to the blind and unstops the ears of the deaf. The cry of the poor comes into the ears of His saints, the sight of sickness and suffering unseals the fountains of their compassion, the destitution of the orphan and widow draws out their soul. The appeal of ignorance starts the stream of their beneficence, and schools are the expression of their concern. Their souls are moved by the knowledge that men are in sin, are without God and without hope in the world. "In Him was life and the life was the light of men." It takes a long time for the leaden instincts of the world to be transfigured into harps of gold, but the earth shall be filled with the knowledge of Him and the music of his redeemed.

ASLEEP AT HIS POST.

Occasionally we read the tragic story of some locomotive engineer on a railroad asleep in the cab of his engine and the fearful destruction of life that followed. Or it may be some soldier on guard into whose hands had been committed the safety of a regiment or a brigade in time of peril, by whose failure to be awake at the critical moment a whole army suffered. In one form or another it is the repetition of the Ezekiel incident where the watchman on the tower failed to sound the trumpet and the blood of the city was required of him. Or it may be the more peaceful figure which Jesus used about the men who failed to bring forth the fruits of the vineyard to its rightful owner, and the vineyard was taken from them; meaning, as Jesus explained, that those who fail to make proper use of the kingdom of God as His stewards will be deprived of its use and benefits, which will be turned over to some one else who will prove worthy of it.

There are not a few illustrations and applications of this truth which would come to the mind of anybody who reads or observes or thinks. However, it is not illustrations from the past that we are thinking of now, but a present duty and imminent danger that threatens us. It is this, and it ought to be written in such large letters as could not only fill a page of the paper, but for a time at least the whole horizon of our WHO IS LOOKING AFTER THE thinking: NEGROES IN OUR MIDST? Whose job is this? There are plenty to exploit them financially; there are even those who corrupt them morally; but who is helping them out of the wilderness of ignorance and sin? At one time in the farming section we are warning them to leave the country, or in the mills or on the railroads, we are complaining that they are being given work that white men desire. In the next breath we are raising a hullabaloo for fear somebody across the Ohio river is going to carry away all our labor. No. this is not written by one of our friends from some other part of the continent, but by one whose great-grandparents lie buried in Mississippi.

But it isn't about the economic aspect of the negro problem that we are now concerned. That may be a part even of the great gospel program

and obligation. But our immediate concern is that they may have a helping hand in coming to maturity as Christians, and developing such strength of intelligence and moral character as fit them for the greatest usefulness in the kingdom of God. Right here some one will rise up to tell how much our grandfathers did to Christianize the negroes when they were heathens and slaves. All of which is true and greatly to the credit of our grandfathers; but what are their grandsons doing? The very service our ancestors rendered to these negroes only condemns their grandchildren the more who follow not in their footsteps. Somebody else will remind us of what nice resolutions we have been in the habit of passing in our conventions about work among the colored people; all of which is a very good way to "can" our Christian effort and embalm our philanthropic zeal and Christian compassion. We will also be told of how the Home Board and more recently the State Board are employing negro evangelists, etc. Strictly and numerically speaking, one is partly employed by the State Board. All of which is like eating soup with a knitting needle, or trying to lift a ton of coal with a pair of hearth tongs. Somebody will remark on the amount of money the State is spending on the education of the negro. The pitiful sum which is grudgingly given is more to our shame than our credit. Better not raise the curtain there.

The Northern Baptists for many years have been doing educational work in each of the Southern States, and it has been a great boon to the negroes. But there are signs that even they are wearying of it. But this is entirely inadequate. What are we doing? The struggle of the negro Baptists in Mississippi to educate their children and maintain their schools today is enough to elicit both our admiration and our pity. They are probably giving more today per capita to support their schools in some parts of the State than are the white Baptists in those same parts to support their schools. If you wish the figures and the places they can be furnished.

But our neglect is becoming accentuated by the fact that others are coming in and possessing the Baptist heritage. If we do not use our opportunities they will be given to others; and they are now being used by others. There is no record so far as this writer knows of any Baptist mission in a Roman Catholic country or population that has had results at all comparable to the mission of Roman Catholics among the Baptist negroes in Mississippi. We toot our horns and glory in our reports of so many schools in papal lands and so many pupils in them, while right under our noses here in the city of Jackson the Roman Catholics have in a few years' time gathered into their school hundreds of children from negro Baptist families. It cannot be duplicated by Baptist missions in papal lands. They do it simply because we don't do it. That is the only reason they can do it.

The sleeping giant of Mississippi Baptists needs to awake to its obligation and opportunity, to rub his eyes and extend a hand to these children of Ethiopia in our midst. We boast that we pay half the taxes or more in the State. Then why not pay attention to this work at our hands? There are hundreds of thousands of money in Mississippi that ought to be put to work for the uplift of these people. There are 160,000 Baptists in Mississippi who ought to awake to this need. Mission boards, mission secretaries, missionary Baptists may be straining at the gnat and swallowing the camel by ignoring their obligation to these people. Difficulties there are in abundance. But the greatest difficulty is that we do not love them as we ought. The second greatest commandment is very much like the first-"Thou shalt love thy neighbor as thyself."

SERVED HIS GENERATION.

A few years ago some of you read a book with the queer name of "Queed." Like most books worth reading it had a sermon in it, though like many it didn't intend it perhaps and might deny it if brought to face the charge. The lesson that one at least got out of the book was that if a man is to do anything in the world, he must be a part of it, must be in close, constant, intelligent sympathetic touch with it. Plenty of Pible to support it: "He became flesh and dwelt among us;" "Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same, that through death he might nullify him that had the power of death. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham." "He was tempted in all points like as we are."

The book referred to is the story of a young man of uncommon ability who sets out to write a master treatise on sociology. This he undertakes by shutting himself up in a room, excluding himself from the society of all, in order that he might study books and evolve from reason a working basis of social relations, principles and conduct. To his awakening he bumps up against many surprises which seemed entirely accidental and against all his plans and wishes. It ends by his becoming a citizen of earth, observant of and participant in all that relates to human beings. In short he becomes an editor.

Now the moral is not that every man should become an editor; may you be graciously spared. But it is that any man who will do a man's work must be in vital touch with his generation. This is not true simply of exceptional men. It is true of every man. Some man said, "I am a part of all I have seen;" but that is only part of the truth. We are a part of everything in the world whether we ever saw it or not. The very word "universe" implies that there is not only system and order everywhere, but that all things are a part of one whole; that all creation is a unit, that each one of us is simply a part of the whole, that it is our part to find our place an fulfill it. Of David it was said that he served his generation. A man must be alive to the needs of his time, to the conditions that surround him. There was never a time when it was easier to do this than now. The world today is strung with means of information that supply it as the nervous system supplies the body. What is felt as pain or joy in one part of the body is known with the speed of lightning in every part of the body. Not only so but the nerves are both sensery and motor, those that carry the news to the brain and those which carry the commands from the brain. Action and reaction are here immediate. So with the man in touch with the world in which he lives. The hunger in Syria or Belgium or Poland is answered with the relief that goes on the next ship. No man can really live in this world, be alive to the world's work and need and progress whose house is not strung with such means of communication as the newspaper and technical journal supply. No Christian can live his God-appointed life who has not his soul equipped with the outfit of religious periodicals to bring him in touch with the life of the whole body of Christ and the world in need of the ministry of Christ.

But he has not found his place by being made acquainted with the world. He must, like David, serve his generation. Everything in this world that is of any use is a servant. Every person in this world will find and fill his place in service. Every member of the body is a servant to all the rest. Think it out, and it will be seen that only in serving is there any reason for existence. That life alone is worth living which is a life of ministry to others. At the base of all the philosophy of life is the fundamental principle that service is its first law. Each is servant to all, and only thus does he find and fill his life function. In this Jesus is the ideal as in all things: "The Son of Man came not to be ministered unto but to minister." He Himself said, "Whosoever would become great among you, shall be your servant, and whosoever would be first among you shall be your slave." He best fulfills his life, lives most, who serves most. Make full proof of your ministry.

This is written by one who has had a slight acquaintance with Dr. Frost for many years, but has never enjoyed an intimate personal acquaintance with him. It is wholly from the standpoint of one who saw him as a denominational figure, and a factor in the work of the Southern Baptist Convention. There are others who spcak of him as a personal friend and rank him as among these who possess the qualities that make him foremost among friends. His face was so radiant, his smile so winsome and contagious that one can only think of him as having the charm of a pure and unselfish life. The things that impressed every one who saw him were his unfailing smile which did not destroy his gravity, and his commanding figure which would attract attention anywhere. The soul must in some measure express itself in the body.

But it was as a denominational leader that he made and left his impress on his generation. Without littleness or prejudice, he had always a strong denominational instinct, conviction and pride. He had a simple and close faith which turned naturally to the truth and detected and He loved the truth and had discarded error. a lover's jealousy for it. This made him quick to see what was the heart of error as truth's enemy and destroyer. It was no accident that, before he became a denominational leader, his first book was an arraignment of "Pedobaptism," the point of departure which made possible all other false teaching and practice. It was thorough and well nigh final in its treatment. This same denominational clearness of conviction made him to see the need of a special publishing agency, and made him discover intuitively the danger in some of the interdenominational methods of Sunday School work, and courageous and tactful in preventing or correcting them.

This conviction endowed him with constructive and organizing ability, as strong conviction always will. As surely as the life principle gathers to itself and builds into its body all the materials with which it comes into contact, so did his love of truth make a way for its preservation and propagation. Fortunate it was for Southern Baptists that he came to the maturity of his strength at an epochal time in their history. Humanly speaking, it would have been impossible for them to have maintained their organized work and developed their latent spiritual and intellectual resources without a general and adequate publishing agency through which their life should express itself and rally their widely scattered membership. There was needed a man for the task, a man of no ordinary mold. That Dr. Frost met the need and worked out the program any ordinary man can now see. Beginning with nothing, the Sunday School Board now owns property in six figures, has done millions of dollars' worth of business, is on solid foundation and destined to unlimited usefulness.

All can look back and see it now, or look around and be convinced. But it was his singular privilege to look forward and see the need, and deeper and see how it could be met. Anybody can see now that a publishing board is a necessity. It was his distinction to see it before it came into being. To be forward looking and far-seeing is the mark of greatness. To see a need and see the means of supplying it is to be a prophet. God is good to Southern Baptists in sending a man who could see and do. Like Moses, he was a man mighty in word and in Like David, he served his generation and fell on sleep. Like Paul, he finished his course, fought the good fight and kept the faith. He had others to help but he planned and wrought out the plans.

Not the least mark of his greatness was his knowledge of men. He knew what men were good for, what they were suited to, what they could do. He had his eye open to see them and his line out to get them for special work. He made few if any mistakes in his judgment and

Education Commission

HOW WE STAND.

For twenty-one conths I have been going over this State in the interest of the Baptist Education Commission, raising funds for the Woman's College and Clarke Memorial College. Up to November first the figures stand \$92,-178.11. Of course, he wanted \$100,000.00 plus, but everything in the world has been against this campaign—floods, till weevil, other campaigns in the field, unpaid subscriptions to other institutions and a fee thousand other things; however, if the breitherhood will pay up what they have subscribed and I believe they will, we will have enough, but barely enough, to meet the indebtedness of these two institutions. In the last six weeks the have raised \$7.856.26.

In this campaign bit has been the test of the

height of Baptist legalty, the length of our liberality, and the specifity of our Christianity. The duties of our taptist brotherhood are very strong and weightys. The members of a family The members of a family have duties to one another that must not be ignored by any member of the family. It is likewise true of the members of a local church. It should be just as true of churches that make up a great denomination. Every church and every pastor thereof and every member of every church should according to his ability stand by any and every cluse maintained by our great denomination. Mary of life's choicest victories are won in a brief pautle. This education campaign has had a searing in every section of Mississippi. Wherever we have been the interests of the people and their spirit towards this cause have filled unwith a larger hope than ever before for the word and the future of our Baptist people. Our glatitude to our fellow laborers in Mississippi and our love for them has been intensified by this gampafgn in a way that can never be adequated, portrayed in human speech. What a great brocherhood we have in Mississippi! It has beer a joy to meet these men at close range for commel and prayer. They are heroes of the faite earnest but fearless, hum-ble and zealous, consecrated and sacrificial. In many instances sommarked as to remind us of the mighty roll will of faith in the eleventh We have found these men chapter of Hebrews in our towns and villages and in the remote country fields as true to Christ, as devoted to His cause as can be found following the Master in any field or a dany post in the wide, wide world. The same tribute can be paid to the laymen and the modest women in our great denomination. There words and deeds have re-freshed and inspired us beyond any expression in human speech. Sany real sacrifices have been made during this educational campaign. It seems to me that we need a vision, a conscience and a passion in gevery church in Mississippi for the real heaven appointed cause of Christian education. The prestor of a church should no more be silent with reference to this cause than he should be silent with reference to soul winning or to baptism or to any other great Bible octrine, and the tymen of the churches, every one of them, should help in this cause even as they proposed to they Jesus in whatsoever He has commanded to it is true that hundreds of our country churches have not been visited in this campaign, but innety per cent of them are not in a position francially to give if they were

The students who have gone out from Mississippi College have been of untold value to us in making this compaign a success, and the women from Blue Mountain, Hillman, Woman's College and former students of Clarke Memorial College have, who ever they were found, stood by this campaign a most loyal and royal man-

ner. May the Lord richly bless these great institutions of learning.

Again thanking each and every one for every courtesy shown, I am,

Your brother and servant, W. E. FARR.

THE POWER OF THE PRINTED WORD.

On last Sunday Dr. P. I. Lipsey, editor of The Baptist Record, preached a sermon of unusual power and thoughtfulness on the relation of the printed word to the bringing in of the kingdom of our Lord, using as a text, "Thy kingdom come"

The sermon so gripped the membership of his former pastorate that by a unanimous vote they asked that he publish it. I am writing this to call especial attention to this sermon. If I am not mistaken its worth will cause its being published by all our Southern papers because he is dealing with a vital problem. I hope no one who reads this will fail to read the sermon in question. My candid conviction after years of thought and observation is that, outside of the preaching of the gospel, our religious weeklies are by far the greatest agencies that we have among us for the bringing in of the reign of Christ. And yet how few of us persistently and prayerfully seek to increase their circulation? *We spend our best efforts on preaching mission sermons to be heard by a comparatively few, and neglect to lovingly persuade our people to take and read the paper which in a large sense undergirds our entire denominational enterprises. Perhaps we ministers are a little afraid of being considered soliciting agents, and yet why should we? I believe if we were each to do our duty we could multiply many times the circulation of these papers. Then we will have to tactfully try to get our younger people interested in reading them; there are so many other papers of different kinds now coming into our homes that the religious papers are side-tracked. W. Y. QUISENBERRY.

SOME INTERESTING THINGS.

T. J. Moore.

It was in the early afternoon on Saturday's ession of a fifth Sunday meeting of a group of four country churches that the enlistment man arrived at Sheldon church, where the meeting was going cn. It had opened at 10 in the morning, dinner had been served and the people had re-assembled. I found that on a number of seats reserved and arranged for that purpose the membership present of one of the churches were assembled and were in charge of the ser-They were reproducing a service they had previously held in their own church in which the subject was "Disobedience." were many passages of Scripture read or quoted from memory touching upon the theme, and interesting comments offered. Some read short articles they had written, and after taking up the allotted forty-five minutes they vacated the reserved seats and another church filled them. Their theme was "The Life of Christ," and beginning with the prophecies of His coming they carried Him through to His assension. I was told that except for some beautiful services rendered by the Sunbeam Bands present, the forencon had been occupied by the other two churches of the group in the same way.

Saturday night the enlistment man gladly accepted an urgent invitation and preached.

Sunday was given over to B. Y. P. U. demonstration work. The large church house was packed with many standing through the entire service and a number out on the yard unable to find even standing room.

Each of the four B. Y. P. U's with one Junior, was given a period and by appointment each

rendered a different program of those given in the quarterly. Some were better rendered than others but all did well. The four churches in this group are Pine Grove, Oak Grove, Fairfield and Sheldon. Rev. A. A. Bryant is pastor of the first two named and Rev. B. A. Ashworth of the last two. This group of churches are making as rapid development as any country churches I know of. Rev. Ashworth opened the door of the church, both at the Saturday night and at the Sunday service and received five members.

The president of the Sunday School, B. Y. P. U., W. M. U., and laymen's work, appointed by the recent session of the Jones County Association, was present and announced that he would district the county into groups of four to five churches to the group and endeavor to have each group to hold in one of their churches every fifth Sunday and Saturday before just such meetings as this, alternating the Sunday services between the Sunday School and the B. Y. P. U. demonstration work.

I am impressed that this is the best course for the development of our churches on these lines I have yet found.

To Rev. A. A. Bryant is due the credit for this organized group of churches.

The enlistment man will try to pass it on.

Mississippi Woman's College

Seven weeks of our session have passed and so busy have I been here and there that The Record readers, who have a right to know how the college is progressing, have been sadly neglected. New girls have come in every week and it has taken a good deal of ingeunity to find places for them. Each new student presents a problem but so far we have provided for every one. Some of the teachers have kindly allowed their rooms to be shared; some of the girls have taken an extra room mate and we have actually built some new rooms. The enrollment has gone up to 260, which makes it reasonably certain that during this, the fifth year of the college, the number of students will exceed 300. We enjoyed very much the week spent by Mr. Holcomb and Mr. Strickland with us in the B. Y. P. U. work. Four Senior B. Y. P. U's in splendid working condition are the results of their visit. Mr. Strickland is one of our fine business laymen who has consecrated his many talents to God. Mr. Holcomb, so far as I am able to judge, has no superior in the B. Y. P. U. work.

Saturday morning at chapel the student body urged Mrs. Batson, our beloved lady principal, to attend the convention at Columbus. The president of each class spoke for the class all saying they were anxious for the Baptist ladies to meet and know personally one who is meaning so much to the young womanhood of our State. Finally, they presented her with a purse which contained a sufficient sum to defray the expenses of the trip. Mrs. Batson was naturally very much moved by this unexpected tribute.

A New Orleans firm is installing a new boiler for the heating plant of the Industrial Home. We hope at last to have satisfactory heating arrangements.

The Immanuel church, our college church, was assessed at \$150 for State missions. Our treasurer sent a check for \$155. We are glad to know that our State Mission Board came out without debt.

Among the girls who have entered recently are Miss Jewel Grimes, Harperville; Miss Lula Melton, Pulaski; Miss Eunice Shrader, Boyle; Miss Valeda Graham, Vancleave; Miss Idabel Speed. Blanton, and Miss Martha Tucker, Canton.

J. L. JOHNSON.

Hattiesburg, Miss.

Department of the Convention Board Department of the Convention Board J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Total receipts for State missions, \$38,022.41; total disbursements for State missions, 473.68; deficit to State mission account, \$451.27. These are the final figures. We had hoped to get the \$2,000 due by the Home Mission Board on co-operative work, but for some reason the Home Board failed to send remittance. From these figures it will be seen that we are just about as much behind on State missions this year as we were ahead on State missions last year. The reason we are no further behind is due to the fact that no new work was undertaken after the storm struck the State in July. The executive committee, feeling that this disastrous storm would materially affect collections, hesitated to make further appropriations. We now see that they were wise in their decision. We have practically a clean slate to start with in State mission work. The \$2,000 due by the Home Mission Board in addition to the receipts for State missions between now and the first of January, will carry the work until that date. At that time we begin the new year. This is not as glowing a report as we had hoped to make. Some of our churches have not been heard from yet; however, we feel that every pastor in the State has done what he felt under God he ought to do as God's undershepherd. May the Lord richly bless us and continue to prosper us.

Education.

On November first, Rev. W. E. Farr, who has been in the field for the Education Commission, began his work as paster of the church at Blue His report showed that up to the Mountain. first of November there had been collected in cash and pledges for Clarke Memorial College and the Woman's College, \$92,900. This is \$8,000 short of the amount necessary to liquidate the indebtedness on these two institutions. The committee of the Education Commission having in charge the prosecution of this campaign, immediately met and advised concerning the further prosecution of the campaign. After careful consideration they decided, if possible, to raise the remaining \$8,000 before the meeting of the convention. Brother W. Y. Quisenberry has been put in the field to have charge of this cam-Nothing more glorious could be announced at the convention in Columbus than the fact that this campaign had been closed up.

I have a letter from Brother Quisenberry, writing from Greenwood, stating that Brother Whittington, chairman of the Education Commission, has materially increased his own subscription. He also stated that Whittington was sending out telegrams and night-letters to a number of leading pastors and laymen over the State asking them to throw themselves into the campaign and wind it up by the 15th of November. We believe that it is the desire of the pastors of Mississippi to get this matter off We earnestly, therefore, solicit every Baptist whose eye falls upon this statement to send us either a cash contribution or else a pledge. The work must be done and the quicker we do it the better.

MISSISSIPPI COLLEGE.

Our enrollment to date is 352, all college men except eighteen, who are preparing for the freshman class. This is fifteen more than the enrollment last session at this date, including fifty-six academy men. The session thus far has been the most pleasant in years. Only a few men have found it necessary to leave college on account of finances. Not a single man has been required to leave on account of bad conduct.

Not an attempt at hazing or any such thing. Our splendid band of forty members look every inch men in their new uniforms and will soon stand with the best musical organizations in the State. They led the great patriotic parade in Jackson at the fair opening.

The military company, also in new khaki suits, is doing splendid work and their appearance on the campus every afternoon pleases the eye and stimulates fine sentiment.

The other new feature of college activityphysical culture-is organizing in fine form. It is a pleasure to watch 200 men in systematic By the way, some of our Southern colleges, less hopeful and courageous, are inclined to think this a mere ruse to get money for athletics. I invite them to the campus to see something going on.

This week one other dream of years will be realized. This morning sixty men and thirty-five teams begin the making a dam across the valley east of the athletic field on the Johnston farm, for a beautiful lake to hold fifty million gallons of water. It will cover six acres, about eight feet deep, about eighteen feet in deepest place. In the middle will be an island connected with the mainland by a rustic bridge. On the island will be an artistic little summer house-"pagoda" (sounds big)-with vines and flowers. On the lake will be boats, and connected therewith boat houses, and we shall have an instructor in swimming; in fact, he is in college now. It will swarm with the best fish the government can furnish. We hope to find ground near by to establish our rifle range for our military boys, the government furnishing all ammunition free of

Well, has the college gone daffy on incidentals? Not by any manner of means. Just trying to give your fine sons the best there is. Some necessary things for full enjoyment of a body is a good bath, fresh linen, the best Sunday suit, your hair brushed, nails manicured, etc .- just look the best you can as a compliment to your friend, then the party begins.

The great throbbing purpose of our college is to educate the men who come to us in heart and head and body for the ideal citizen. The book work, the lecture work in class rooms and on the platform seems never to have been better. That personal touch, that indescribable something which a professor or a student takes around with him on the campus and streets which draws you to him is manifest on everybody's face—that is, I mean to say, everybody in a fine humor, feels good and happy and just wants to tell his neighbor how it happened.

Brother Wall is seeing to it that his end of the work is brought up to high water mark and he, too, is happy in it and has the good sense to tell you so. Why have religion and not tell some-body? It helps both. The right man in the right place.

The most gigantic work of Mississippi College of its history is to be wrought out in the next twenty months in the collection of more than two hundred thousand dollars for endowment. On this subject you will hear much in the immediate future.

Yours for the largest things,

J. W. PROVINE.

Dr. Harvey Beauchamp's excellent book "Bible Outlines" is being used by many W. M. U. study circles this fall. The price of the book is 50c a single copy. Or a dozen will be sent postpaid for \$5.00. Order from the Baptist Record, Jackson, Miss.

JAMES MARION FROST, D. D.

On October 30, 1916, this servant of God passed from earth to heaven, from labor to reward. He was born in Georgetown, Ky., February 10, 1848; was educated at Georgetown College, from which he graduated at the age of 22; was ordained to the ministry of the gospel; was pastor of the First Baptist church, Maysville, Ky., the Upper Street church, Lexington, Ky., the First Baptist church, tSaunton, Va.; the First Baptist church, Selma, Ala.; the Leigh street church, Richmond, Va., and the First Baptist church, Nashville, Tenn., all of which pastorates he held with distinguished ability. He was also a writer of such note, being the author of the following books: "Pedobaptism—Is It from Heaven or of Men?," "The Moral Dignity of Baptism," "The Memorial Supper," "Our Church Life," School of the Church," "Evangelism and Baptism," besides numerous tracts and articles of a doctrinal and practical character, published in the denominational papers.

It was, however, as corresponding secretary of the Sunday School Board of the Southern Baptist Convention that he accomplished his greatest work and achieved his highest distinction. This hoard was his own creation, the child of his brain and of his heart. To it he gave the best years of his useful life, being connected with it for twenty-five years, for three years as president and for twenty-two years as corresponding During these twenty-five years he saw the board grow from an insignificant beginning to mighty proportions. Besides its editorial and educational secretaries, the board now has seven field secretaries representing its work in all parts of the South.

To Dr. Frost, under God, is due in very large measure the credit for this marvelous work, the bare statement of which reads-like a romance. His name will ever be linked with the history of the Sunday School Board, and its magnificent work will be a monument to his memory, more lasting than brass, more enduring than marble, because wrought in immortal souls.

In view of all the foregoing, therefore, be it resolved by the Sunday School Board of the Southern Baptist Convention in session November 1, 1916:

That the board deeply laments the death of its matchless secretary, and shall keenly miss his genial companionship, his wise counsel and his splendid leadership, so conservative yet so progressive.

2. That Southern Baptists have lost a great man and a prince in Israel, one to whom they owe much for his far-seeing vision and his constructive statesmanship in projecting and so successfully conducting the Sunday School Board; and one who was warmly beloved by them.

That the Baptist cause everywhere has lost an able defender both with tongue and pen; the cause of Christ a devoted, influential follower; and the world an honorable, upright, useful cit-

4. That, as a mark of our appreciation of him and our affection for him, we attend the funeral in a body.

That we extend to his bereaved widow and children our deep sympathy in the death of a husband and father so noble and true, so loving and beloved. We rejoice, though, that they sorrow not as those that have no hope. has gone from them, he has left behind the legacy of his bright example, the memory of his deeds, as a sacred heritage. His life on earth is done, but he has entered on that life above, where we trust they shall all meet him in a family reunion which shall have no end.

That these resolutions be read at the funeral, a copy be furnished to the family, a copy be sent to each of our denominational papers in the South, and a copy be spread upon the minutes of the reald

EDGAR E. FOLK, President. A. E. HILL, Secretary. Adopted November, 1, 1916.

MISS M. M. LACKEY, Better Jackson
Direct all communication for this department to the editor.
MISS MARY RATLIFF
College arrespondent.
MISS M. M. LACKEY
Corresponding decretary-Treasurer.
CENTRAL COMMITTEE

-- Houston

CENTRAL COMMITTEE

MRS. G. W. RILEY, PAsident Columbus
Vice-President Northeast Division.

MRS. MARTIN BALL
Vice-President Northwest Division.

MRS. A. J. AVEN
Vice-President Southwest Division.

MRS. J. L. JOHNSON, R. Hattiesburg
Vice-President Southwest Division.

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Vice-President Southwest Division.

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A. H. Longino, P. B. Bedges, T. J. Bailey, and M. M.
Fulgham.

am.
societies in Mississin i should send quarterly reports
ss M. M. Lackey, Packson. Miss., but all money
be sent to Rev. J. B. Lawrence, Jackson, Miss.,
Training School Konds, which should be sent to
W. C. Lowndes, 155 West Franklin St., Baltimore,
and the Literature Lund, which should be sent to
M. M. Lackey, Jackson, Miss.

We are closing of books as I write these notes. Figures are staring at us from every direction; but we have not gotten them sufficiently in shape to say just how we stand. Will let you know next wiek.

Remember our State W. M. U. meeting begins Monday night November 13th. It will be our auxiliaries' prospam. Among other good things in store for yea that evening will be the address, which is to be given by our State Secretary, Dr. J. Benjanan Lawrence.

Another of the endpyable features of our W. M. U. meeting will be the Wednesday afternoon service, which will be held out at the I. I. & C. This through the courtesy of the Baptist members of the faculty of that great institution. It will be followed by a informal reception given. by the faculty.

Miss Mary Faison bixon, our W. M. U. young people's leader, will reach Jackson on Monday morning, November 3th. She will address the societies that day in the Second church. From Jackson she goes to Hattiesburg, Laurel, Meridian and Blue Mouriain. We are so thankful she can give this time to our State.

A number of societies have written us for report cards. To each one we have sent the pink slip gotten out by the Convention Board for re-ports. But we feat it is not acceptable, for from them we get the second request for cards. The slip answers every purpose and we would appreciate it if you fill use it for reports.

Your attention is called very specially to Miss Mallory's letter on this page. The four paragraphs are each one worth our close consideration. Wonder how many of us will secretly covenant with her til give the earnings of Wednesday preceding Thinksgiving; and all through the year remember ger slogan, "Lest there be a debt"?

Dear Miss Lackey:

By the assistance of Miss Traylor who "duplicated" for me, I becently sent a letter to each of our Y. W. A. gris—70 in number—who graduated from the various colleges in the state in May and June.

This letter carried a request that they write me just what part of the denominational work they were engaged in.

Such happy, entities iastic letters have come to

me in reply! I wise you could read each one.

They report so many different kinds of work; some with the Sun eams, the G. A's; one girl said she organized with nine and now had 30 Y. W. A.'s; B. Y. L. U.'s and Sunday schools.

This will be such good news to our counsellors at the colleges, will so faithfully trained them

that they might "serve the Lord with gladness." Yours cordially,

MARY RATLIFF, College Correspondent.

Greetings From the W. M. U. Training School.

We are glad to be in the "House Beautiful" though we have no steam heat-and are so crowded in our rooms and dining hall that we haven't even space enough for one more. As you know we are living in rented quarters on Broadway.

The girls, fifty-six in number, are bright and cheerful, for we have only to look across the street and see th old building being demolished, preparatory to erecting our new building.

Our principal, Mrs. Maud R. McLure, is a rare gem, and the girls love her as a mother. Miss Mary Mitchell, our housekeeper, is a princess in the kitchen and makes us happy three times a day. Miss Ada Combs our trained nurse, is very quiet and kind, but it is said that "a silent woman is the gift of God," Miss Emma Leachman, the city missionary and one of our faculty, is indispensable with the girls. She is our guide in many ways.

The practical work has been assigned and most of the girls have already done some work on their respective-fields. I wish every woman in Mississippi could attend one of our report classes where every girl reports what she has done on her field. It would make your hearts rejoice to hear them say: "I have visited many homes, taught sewing clubs, Blue Bird clubs, Sunday school classes, Sunbeam bands, mother's clubs, boys' and girls' clubs, mission classes. In fact, every phase of mission life is reported and prayed over.

Dear pastors and W. M. U. ladies, we do urge that you lend a hand in every way to the training school. Help us by your prayers and your gifts of young women to be trained in the service of our Master as well as in the Dollar Club for the enlargement.

There are only three Mississippi girls here, Misses Dulcie Winborn of Jackson, Clara Etta Berry of Blue Mountain, and your writer.

Cordially yours, ELLIE WOFFORD,

Hohenlinden, Miss.

Some Ways in Which the R. A.'s Can Be Helped (Mrs. L. W. Armentrout, Virginia.)

The subject of helping the Royal Ambassadors is one that should appeal to every one who is interested in boys and, even if your heart has never been made glad by the echo of a boy's foot in the halls of your home, may your interest be aroused for the sake and love of boys in general.

The Royal Ambassador organization can be made to do a great work, it can be made to fill a long felt want, but it will not work of itself. There are few things in this life that will flourish without care. The weeds and the tares seem to flourish, but the things worth while need to be carefully tended. The Royal Ambassador society gives boys an opportunity early in life to work in the Master's vineyard. In view of the fact that the boy is the father of the man and the boy of today is the man of tomorrow and will occupy the high position of church and state, religious training should begin early in life. We should awake, too, to the fact that we are training, not alone for the tiny span of time known as life, but for eternity, vast and bound-

"Our orchards and our gardens we till with zealous care.

But the child-plants neglected are drooping everywhere."

This society needs the help and co-operation of every one who is interested in the King's business. The Reverend Wm. Moody said: What is great and good and will endure must be built by all." But the help that is needed most is more interest and enthusiasm on the part of the older church members. Enthusiasm is contagious and, whenever we see genuine in-

terest on the part of the older members, we usually find some in the boys. Boys are most often the reflection of those with whom they come in contact. "There is a pretty legend of a pale little flower that grew in a lonely cleft of the rocks. All day long it gazed at the beautiful sky above it and loved the beauty, and at night it saw the stars. After many days the flower was found as blue as the sky's beauty and in its heart a star. Thus the bluebell was born-it had grown like what it had looked at" as boys so often do.

Parents should help by impressing upon their boys the fact that their life is not their own to use as they will for their own pleasure, but that it is a gracious gift from God to be held by them in trust. Then, too, the parents could help by insisting on their boys doing well whatever part is assigned to them. Good programs do not happen-they must be planned, and then they must be executed. The patsor can help by manifesting more interest in the Royal Ambassador Chapter and by making the boys feel that he is counting on them to help send the message of life and love to the crying Macedonian. The Sunday school teachers can help by enlisting the members of their classes as ambassadors. "Years ago a Sunday school teacher had in her class a particularly bright boy. She felt she ought to speak to him about his soul but she kept putting matter off. The boy became indifferent, grew to manhood and became the leader of a great error. He was none other than the Mormon prophet, Joseph Smith. That Sunday school teacher held in her hand the whole Mormon problem." Unquestionably she could have wrought mightily for God if she had led that boy to become an ambassador for Jesus Christ. It helps to have live leaders, those thoroughly interested in the work. It is difficult to interest others in anything we are not interested in ourselves or anything that seems dead. Give every member something to do, whether he possess one talent or more. makes a boy feel at home to put him to work.

"Auxiliary Programs."

John in writing to the elect lady rejoiced greatly because he found her children walking in truth. All pastors, like John, are proud of those who hear and heed the divine instruction which they impart to the extent that they go out to become useful workers in the vineyard of the Lord. Four of the authors of the book of programs, were, at different times, members of the writers congregations. And he never had better ones. They are Misses Traylor, Smith, Watts and Lackey. They, together with Mrs. Bunyard and Bro. Jamison, have given us a book of splendidly prepared programs which will meet the crying need of our young people and their inexperienced leaders in our state, and will set a good precedent for other states. Each contributor has done good work, and we bespeak for the book that large service which it merits. We rejoice with the young people in the coming of this book, thank the authors, and congratulate the Central Committee.

Yours for service,

ZENO WALL, Pastor Clinton Baptist Church.

DR. J. M. FROST.

(Continued from page 5)

selection of men for assistants or for special tasks and service. His discernment and judgment were well nigh perfect. His was the wisdom that cometh down from above, first pure, that is absolutely unselfish, but devoted to the common good, the interest of others. He was the author of several books which greatly helped truth and faith, such as "Moral Dignity of Baptism," "Memorial Supper," "School of the Church," etc. Let us pray God for a man equal to the growing work of carrying forward what he so well began.

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CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all dis-

eases.

Put your blood in good condition.

Hood's Sarsaparilla acts directly
and peculiarly on the blood—it purifies, enriches and revitalizes it and
builds up the whole system.

Hood's Sarsaparilla has stood the
test of forty years. Get it today. It
is sure to help you.

SAGE TEA DANDY

Back Color and Lustre to Hair.

You can take gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bot-tle of "Wyeth's Sage and Sulphur Companyd" at any day Compound" at any drug store. Millions of bottles of this old famous Sage Tea Recipe, improved by the addition of other ingredients, are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied. one can tell it has been applied.

Those whose hair is turning gray or becoming faded have a surprise awaiting them, because after one or two applications the gray hair van-ishes and your locks become lux-uriantly dark and beautiful.

This is the age of youth. Gray-ired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur Compound tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few

This preparation is a toilet requisite and is not intended for the cure, mitigation or prevention of disease.

UP-TO-DATE.

"Pa, what is an alchemist?"

'An alchemist, my son, was an ancient philosopher who tried transmute the baser metals into

"Are they any alchemists these days, pa?"

"None of the old sort. The modern alchemist is trying to find a substitute for gasoline."—Birmingham Age-Herald.

NEWS IN THE CIRCLE

MARTIN BALL

Dr. Frost's body was buried in | Cave Hill Cemetery, Louisville, Ky. Broadway church, Dr. Landrum, pastor.

The entire Southern Convention mourns the departure of Dr. J. M. Frost. The Sunday School Board is a monument to him. Where can we find a man with such level business TO DARKEN HAIR sense as he possessed?

The daily papers announce the It's Grandmother's Recipe to Bring death of "Pastor" Russell, the advocate of the no hell theory, and other He died on anti-Biblical theories. the train. Wonder how it is with him now?

> The meeting at Parkland church, Louisville, Ky., in which Pastor Arthur Fox was assisted by Dr. E. E. Dudley, resulted in a gracious revival and many additions to the church.

> It would be splendid if all our state secretaries could report at the conventions no debt on state missions. These are prosperous times, and there is no good reason why it should not be so.

The Baptist Courier, of South Carolina, comes out with a splendid denominational number this week. It is refreshing to see our papers seeking for the old paths. Let the preachers fall in line.

The First church, Ft. Worth, Tex., a handsome Sunday School annex. are 300,000 souls. He could not well leave them and go to Atlanta.

The church at Victoria, Texas, has called to its pastorate Rev. John S. Academy, Gaylesville, Ala. He was once pastor at Victoria. Should he ments of that board. accept he will enter a son and daughter at Baylor University. The daughter is a volunteer for missionary work in China.

- Jackson, Mississippi

Pastor Giles C. Taylor, at Springfield, Ky., has just closed a fine meet-The final services were had at the ing. He did the preaching and Gospel Singer E. A. Petroff, of Blue Mountain, led the music. There were thirty-one additions-twenty-eight by baptism.

> Next week the Tennessee Baptist Convention meets in Morristown, the Kentucky General Association at Louisville, and the Mississippi Convention at Columbus. It seems a pity that all these conflict, but so

Dr. Gambrell has an article this week in the Baptist Standard on 'The Moral Dignity of Obedience' that ought to be copied in all our papers and read and digested by everybody. It hits the nail on the

Rev. J. H. Coin, of Cordele, Ga., formerly pastor at Greenville, Miss., is enjoying a fine meeting with his church. He has Dr. C. W. Daniel, of the First church, Atlanta, to his aid. This is a strong team.

Rev. W. A. Jordan, after seven years' progressive work at Stark- The Lord knows, however, all about ville, resigned last Sunday morning, to accept the call to the Central church, New Orleans. He was very popular as pastor and preacher at Starkville.

Dr. W. J. Williamson, of St. Louis, Mo., will assist in a meeting at the Central church, Memphis, next Sunto show their appreciation of Dr. J. day, November 5. Afte. holding a Frank Norris, their pastor, raised few meetings he will open a mission \$30,000, most of it in cash, to build in a portion of St. Louis where there

Brother V. S. Filson, of Chattancoga, Tenn., lays down a good commercial job to accept work under the State Mission Board of Tennessee. Ray, president of Gaylesville Baptist He becomes field worker in the Eunday School and B. Y. P. U. depart-

> Rev. J. Frank Norris declines the call to the Tabernacle church, Atlan- he is a fine character, a good busita, Ga., and will remain with the First church, Ft. Worth, Texas. He has, in Ft. Worth, one of the largest lived cr died. We have done everychurches and Sunday Schools in the South. To one at this distance he seems to be accomplishing great things for the Master's kingdom.

Drs. J. B. Gambrell and D. I. Smith celebrated the fiftieth anniversary of their ordination to the ministry. They were born the same year and ordained the same year. The old Cherry Creek church in Pontotoc county ordained them. That church has sent versary was celebrated at Grandview, the home of Dr. Smith.

Brother Powell Trotter, of Byhalia, writes, "Our little Sunday School, with an attendance of thirty-five, gave to missions \$30, or just fifty cents per member present more than the Water Valley school, with 247 present." That puts the Byhalia church up head. We have heard of WHEN WRITING OUR ADVERTISERS

It is refreshing to see how the ork at Shelby and Duncan prospers under the wise ministration of Pastor R. A. Eddleman. The beautiful church at Shelby has been completed and it is a charming home. house at Duncan will be completed in a few weeks.

Unimpeachable—If you were to see the un-equalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease m which you are suffering.

AN INTERESTING NICKEL

Recently a letter came from a Mississippi town from a woman very much interested in the league. She said: "I thank God that he sent you to this place to tell us about the Prayer League. I take great pleasure in enclosing a small remittance. It is the last five cents 1 have in the world; I have nothing else except a one-cent stamp." This interesting nickel, was, and is still, wrapped in paper, then pasteboard, then tied securely with white thread.

We are exceedingly anxious that readers of this report shall be much in prayer with us. The requests coming in are so very, very numerous that we cannot enumerate them here. them. We desire that they shall not be forgotten at the throne: Especially are we anxious to emphasize a request from the "King Great Commission Correspondence League," Glascow, Scotland that we "pray for God's blessings upon the Testaments and tracts that are being sent out to the troops at the front." From the very many pathetic letters of individual interest we quote this: have been reading in the Baptist Record about your Noon Prayer Meetings and the wonderful answers to prayer. It thrilled my heart and I rejoiced so at God's power manifested through the faith of His peo-I have a son, a grown man, ple who is a helpless, hopeless drunkard; be has no more will power than an infant; he is bound hand and foot, Lody and soul, to the demon drink: ness man, a good son, but ! suspect he is the worst drunkari that ever thing to help him stop it, our friends have done all possible, and nothing will induce him to stop. He leses his positions as fast as he gets them; every one likes him, he harms no one, he is gentlemanly, polite and respectful; he never gave me a word of impertinence in his life; he would give you his last cent and go hungry himself, but he won't give up drink."

We are more and more encouraged at the increasing number who are out many fine preachers. The annimember in prayer some time between 12:30 and 1 c'clock the requests presented at the meeting. Blank pledges for this purpose and folders concerning the movement will be sent free any where upon request by addressing Benj. Cox, Central Baptist Church, Memphis, Tenn,

MISSISSIPPI COLLEGE

Smallest size known to be printed; so tiny, so complete. Almost as small as a postage stamp. Every child should have a copy of this dainty, little MIDGET BIBLE. Sam-

ple copies, 10c each.

PASSION PLAY—LIFE OF CHRIST — Told in 25 multi-colored post cards. Story on back of each card. Sample set of 25 cards,

One Midget Bible and a complete set of these beautiful Passion Play

FOR THE MIDGET BIBLE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in ner class.

Self-Help Club for 150 poor boys; dormitory on co-operative

Best location for college in State.

cards sent for 35c in coin. CHICAGO SUPPLY HOUSE, Dept. 268

Next Term Opens September 13th, 1916

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

PLEASE MENTION THIS PUBLICATION

WOULDN'T YOU LIKE TO GET RID OF THAT CATARRH?



Well, here is you! opportunity. well, here is your opportunity. I am going to give way, during the next ten days, two thousand packages of Gauss Combined Treatment to those who need it and if you want relief, sign the cour m at the foot of this notice, and the free package will be forwarded to you at once by parcels post.

cels post.

I want to prove by you that Gauss Combined Treatment will relieve your catarrh. The method is effective, because it strices at the root of the trouble and gives permanent relief by removing the cause. This is the only correct way to treat catarrh and if you want quick and lasting results, send at once for the free package. Fill out the soupon below and package will be sen, to you by return mail.

FREE This coupon is rood for a pack-e of GAUSS | OMBINED CA-TARRH TREAT IENT, sent free by mail. Simply Ill in your name and address on Notted lines below, and mail to E. E. GAUSS, 269 Main St., Marsh II, Mich.



10 CENT "CASCARETS" IF. BILLOUS OR COSTIVE

For Sick Heada he, Sour Stomach, Sluggish Liver and Bowels-They work white you sleep.

Furred Tongus, Bad Taste, Indigestion, Sallow ikin and Miserable Headaches come from a torpid liver and clogged bow is, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first sep to untold misery—indigestion, for gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels, thorough cleansing and straighten jou out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Sunday School Lesson

BY A. J. AVEN, LL. D.

FROM MELITA TO ROME.

Acts 28:11-24, 30, 31.

Introduction.

"In the present lesson we reach Paul's life, except what may be gath- Christ should seek out one another ered from his epistles written during this imprisonment, which are Phil-It is possible that they wanted to ippians, Ephesians, Collossians, Philemon, and from those written later, First Timothy, Second Timothy, and Titus. His earlier desire to visit party received a like treatment. So Rome was fulfilled, though the manner of reaching the city was not es- took courage. pecially pleasing. He could now testify of Jesus in Rome, as he had been divinely promised and directed."

Lesson Teachings.

Paul Leaves, Melita. - Again we find our hero on his way to the end of his journey. This was his most ardent desire. His soul must have been buoyant, though his body was in bonds. The storm of the deep had been met and survived, the barbarian had been met and tamed, now lies immediately out before him the great city throbbing with life and ambition in every vein. Could this unconquerable city be taken for Jesus? Notwithstanding his voyage hitherto had been rough and dangerous, the latter part of it was easy and quiet. The author notes that on their leaving, the time had reached three months. They had been that time on the little island. Before they started on their perilous journey Paul had warned them, but after their narrow escape to the island of Melita, he needed not at all to warn them. They were perfectly willing to listen to Paul. This is one time that people profited by experience. It is said that experience is a dear school, but that fools will learn in no other. Also notice is taken of the ship in which they departed, even the name being given. The vessel in which the party had made their dangerous voyage and which was wrecked off Melita was also from Alexandria. Note the one was lost and the other was undisturbed. This vessel had as its sign, Castor and Pollux, "little foolish pagan deities, the poets made to preside over storms, and to protect seafaring men, as gods of the sea, these were painted or graven on the fore part of the ship, and thence its name." The minutiae of this description is given possibly to understand the story, that ship being well known by that name and sign by all that traded between Egypt and Italy, house. though some think that Luke makes mention of it to intimate the superstition of the men.

Landing and Journey to Rome. Passing from Syracuse and Rhegium little happened to claim the his- trained in this very thing in regard torian's attention before they reach- to supporting the pastor in such way ed Puteoli, a well known sea port and that he may be able to live in a style watering place. Its modern name is that becomes his intellectual culture they found brethren who desired in his own home he was at liberty WHEN WRITING OUR ADVERTISERS them to stay with them for seven to preach the gospel, and it was here PLEASE MENTICS THIS PUBLICATION days. It is a pleasing thing to think that a great many came to hear him.

how Christianity opens up the heart in hospitality. To illustrate: When brethren meet in convention to do business for the Lord, the homes of the community are thrown wide open and everybody in attendance is called on to make himself "at home," the close of the Scriptural account of It is a good thing that brethren in and keep communion with each other. hear Paul preach, for they unquestionably had heard something of the great preacher. At other places the much so that Paul thanked God and

> Paul at Rome .- At last, Paul had reached the end of his long deferred hope. Here again, the Christians gave Paul a meeting, and conferred upon him great honor. The reports that had gone before Paul must have been of an exciting nature. Some of them no doubt remembered the letter he had written to them some time before, and in going out to meet him they were only showing him a well earned recognition. When we do our part to humanity in giving them the good things we have enjoyed, the rewards come back in multiplied folds. The Roman Christians are to be commended for their showing Paul so much consideration. Paul was not insensible to these kind notices at their hands and he thanked God and took courage. When people are kind to us we should remember that it is like God and we should not only thank the one treating us kindly, but we should also thank God because He is the perfection of all that is good and helpful.

A Council of Jews .- Paul here followed out his usual policy of calling his own people together first and of giving them the opportunity of receiving his doctrine. His native blood irresistably came to the surface and it was not until his own people refused to accept his news that he turned to the Gentiles. He gives a full account of his case and he professes his innocency. He was there because he had taken an appeal to Caesar, and not because he was guilty of anything for which he should be put to death. For the governors had found no guilt in him. They replied that they had not had letters concerning him. But they knew that his sect was everywhere evilly spoken

In His Rented House .-- For two years Paul dwelt in his own hired This statement illustrates that it is a good thing to feel independent. I believe there is no more vital influence on one's activity than that sense of independence. It would be well that our young people be It was at this town that and spiritual life and worth. Here

WHEN YOU WAKE UP DRINK GLASS OF HOT WATER

Wash the poisons and toxins from system before putting more food into stomach.

Says Inside-bathing makes anyone lock and feel clean, sweet and refreshed.

Wash yourself on the inside before breakfast like you do on the outside. This is vastly more important because the skin pores do not absorb impurities into the blood, causing illness, while the bowel pores do.

For every ounce of food and drink taken into the stomach, nearly an ounce of waste material must be carried out of the body. If this waste material is not eliminated day by day it quickly ferments and generates poisons, gases and toxins which are absorbed or sucked into the blood stream, through the lymph ducts which should suck only nourishment to sustain the body.

A splendid health measure is to drink before breakfast each day a glass of real hot water with a teaspoonful of limestone phosphate in it, which is a harmless way to wash these poisons, gases and toxins from the stomach, liver, kidneys and bow-els; thus cleansing, sweetening and freshening the entire alimentary ca-nal before putting more food into the

A quarter pound of limestone phosphate costs but very little at the drug store but is sufficient to make anyone an enthusiast on inside-bathing. Men and women who are accustomed to wake up with a dull, aching head or have furred tongue, bad taste, nasty breath, sallow complexion, others who have bilious attacks, acid stom-ach or constipation are assured of pronounced improvement in health and appearance shortly.







Delic

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Room

File

Mila

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested

gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

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REVIVAL AT POPLARVILLE.

Our revival closed Nov. 1st at the Baptist church. The meeting began October 22 with the assistance of Rev. T. L. Holcomb of Pontotoc and singer, J. S. Rushing of Louin. The attendance was large from the first, and grew until the house was overrun. Two services were held daily, and sometimes three, yet the congregations were large even during the day meetings. People came from adjoining communities and from different parts of the county.

The church was thoroughly arous ed and rededicated itself to the larger service of the Master. We were made to realize the great privileges and responsibilities of this leading church in this leading model school county. Fifty-five presented themselves for church membership, twenty odd more made confession of their faith in Jesus and many expressed a desire to do some special work for the Lord. This church ordained brother Holcomb, and was proud of the return and preaching of her beloved son. The preaching was of the high, constructive, gospel order, and the people responded from the very first service. Prof. J. S. Rushing brought us inspiring messages in song. Brother Rushing spent six weeks at Poplarville last summer leading the singing for the special normal held at this place, so everybody was glad of his return. He is thoroughly consecrated to Christian work and is very helpful in a revival even apart from his singing.

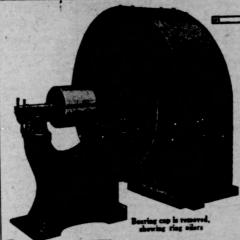
A generous offering was made to each of these brothers; many gifts coming from people outside church and town. We are meeting all church expenses, and will send up our full apportionment for State Missions. A great future is possible for this church; a wonderful privilege it is to labor and lead in this field. Many of our members are men with large plans for our work throughout this county of consolidated schools and growing industrialism, We ask the prayers of the denomination for the Master's work in this part of his vineyard.

S. P. MORRIS, Pastor.

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It is the little cuts, bruises, sores or burns that so often prove fatal by their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of their being neglected and resulting in blood poison. There is no use taking any risk when a 25c box of Gray's Ointment will give you protection. A little of this extraordinary ointment, if applied at once to the effected part, will allay pain and heal the wound. For nearly a century it has been in daily use in a vast number of homes and its effectiveness is attested by hundreds of letters which we have received from those who use it. For sale at most drug stores. For FREE sample, write W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

The fifth Sunday meeting of the Sunflower Association held a very interesting session at Shelby. Some of the pastors were present; some others were not. Dr. R. M. Boone, of the Deer Creek Association, was a visitor and preached two splendid sermons and made some helpful talks. The next meeting held at Lyon.



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Remarkably Designedial-People	he Orphanage Gem, to the	Board explains in and a Canda
Washington, D. Cashe country are in every section of the country are	he Orphanage Gem, from December 1st., 1870. Long's letter to the chairman of the Bro. Long's letter to the chairman of the mg this detailed financial report. It is the carbools and churches will endeavor to increase chools and churches will endeavor.	their offerings to the Home, and that ever
in every section of the swantage of the	chools and churches donation either Thank	sgiving or Christmas.
Pathfinder's wonder ul offer to send	Bro. Long s letter	
Pathfinder's wonder and review of	2 25 1916. 1	the rains and boll weevil together have pla
Pathfinder's wonder that splendid illustrated review of that splendid illustrated weeks for	Tupelo, Miss., October 20,	ed havoe not only with the cotton close is that the
- bolo world that the	Rev. Dr. W. A. Borum, Jackson, Mississippi.	also with the corn. And my locater will ha Board of Trustees and Dr. Carter will ha
The courts with Edition a see		Board of Trustees and Dr. this year if to make some special effort this year if get the support that the Home ought
money to do this, but he says it per	I have, within the last the stand lists of	have
to most friendly, and the	at odd times, tabulated the enclosed had in- churches, Sunday schools, societies and in- dividuals which have contributed to the Or- dividuals which have contributed to the Or-	I noticed from the Gen last the Hon eighteen new children went into the Hon
	dividuals which have contributed to the blands Home for the period of time, for the phanage Home for the period of time, for the phanage Home for the period of time, for the phanage Home for the period of time, for the phanage Home for the period of the	and none went out, and I suspect that juc
Pathfinder passes the 200,000 circu	month of December, 1915 up to and including	ing from condition of affairs in this part
	the month of September Sunday school	the state and we are going to have the
Eifteen cends maned at	and individual during the to get the	I think this pamphiet of circular
weeks. Fifteen course to Pathfinder, with your application to Pathfinder,	I have done this with the same so that	with a strong appeal from the Board
	arrangements could be the Rantist	Trustees for universal processing
the whole family informed,	the circular into each to the various sub-	her and December. It may be that my figu
entertained, helped and inspired for	scribers and people, all over the state of scribers and people, all over the state of scribers and beautiful over the state of scribers and Sunday schools could see what	are not exactly correct, but they are pritically so.
entertained, non 18	churches and Sunday schools could see what	If we don't get great big donations
the next three many	churches and Sunday schools could be seen and sunday schools could be some, and how little is being done by some, and that a great number are doing by some, and that a great number are	November and December we will not
100	absolutely nothing.	Tours to B TONG
STOP! CA OMEL	absolutely nothing. As you know, all over Northeast Mississip- i, practically covering a fourth of the state,	C. F. LONG
5101.	[200 Bet 1 - 10 Bet 1	10
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6	Dec. 1, 1915 to Oct. 1, Orphanage Gem:	Cannon, Miss. M. M.
Attreks the bones, sa	Academy 5. 5. 24.43	Calhoun Asso.
ivates at 1 makes	Academy S. S. 24.43 Alexandria S. S. 19.76	
you sick.	Alexandria S. S. 19.76 Alexandria C. 21.31 Ackerman S. S. 3.00	Calebis, Mr.
	Ackerman C 33.60	Carter Drug Co.
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A pareon	Antioch C 7.48 Anding S. S 2.00	Came Cweek Ch
There's no reason why a person	Anding W. M. U 14.56	C-athems Ch
should take sicker als, sall targe bot-	Arkabutla S. S	Comp Crook Ch
	Anguila S. S 45.48	Cato S. S.
tle of Dodson's sale	Amory C	Central Cold Water S. S 50
It is a pleasars, vegetable liquid	Association	Central Cold Water S. S. 56 Central Cold Water W. M. U. 26 Centreville Ch. 26
which will start your liver just as	Adonirom Jud. 11.00 Association - 50 Ashley, R. T. 5.00 Apling, M. R. 5.00 Archer, Mrs. B. S. 1.00 Abbot, Carter 3.25	Cedar Creek Ch.
which will start sut it doesn't make surely as calomel, but it doesn't make	Archer, Mrs. B. S 1.00	Center Hill W. M. U.
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son's Liver Tone Estead and you will	Bay Spgs. Asso. 4.75 Bassfield S. S. 5.00 Batesville W. M. U. 6.76 Baleychitto Ch. .71 Barren, Mrs. J. C. 2.21	Clear Cr. Sunbeams
wake up feeling creat. No more bil-	Barren, J. A 2.21	Center Ridge Ch. Clinton Ch. 4 Clinton S. S. 1 Clear Creek Ch. 1 Clear Cr. W. M. U. 1 Clear Cr. Sunbeams Cleveland King's Daughters 1 Clara S. S.
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Dr. Caldwell's Syrup Pepsin Relieved Her Baby When Nothing Else Would.

Little Max Pendergrast is now four years old, and a fine healthy boy. When but a tiny baby, in fact almost from birth, he suffered a great deal from constipation. His mother, Mrs. Carl W. Pendergrast, Red Key, Ind., heard of Dr. Caldwell's Syrup Pepsin, obtained a bottle of it from the drug store, and with it was able to quickly correct this condition.

Mrs. Pendergrast says Dr. Caldwell's Syrup Pepsin has saved them from calling the doctor many times, and that she will never be without a bottle of it in the house to use when needed. She found it equally effective as a laxative for herself and other members of the family.

Dr. Caldwell's Syrup Pepsin is a combination of simple laxative herbs with pepsin, pleasant to the taste, mild in action and positive in effect. It does not gripe or strain, and contains no opiate or narcotic drug. It is the ideal family laxative, mild and pleasant for baby, yet acting quickly on the strongest constitution.



To avoid imitations and ineffective substitutes, be sure to ask for Dr. Caldwell's Syrup Pepsin. See that a fac-simile of Dr. Caldwell's signature and his portrait appear on the yellow carton in which the bottle is packed. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 473 Washington St., Monticello, Illinois.

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		Zion Hill Ch. and S. S 15.00
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	6,36	a to the mount shows made the
	35.00	Pursuant to the request above made the
	15.00	Board of Trustees make the following ap-
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A British soldier went into a grocery establishment to buy some articles. Seeing some red herrings lying on the counter, he asked what they were.

"Soldiers, my friend," said the grocer, winking at the company.

"Are they?" rejoined the son of Mars. "Then I'll take them as deserters," and off he kalked with his prisoners, to the discomfiture of the witty grover and amusement of the

3.15
3.38 witty grover and amusement of the
bystanders.—Tit-Bits.

Dr. R. L. Motley has just assisted
Pastor Rufus Beckett in a gracious
meeting with the Grace church, of
Nashville, Tenn. The church was
much revived and there were twenty5.25
12.23 much revived and there were twenty-

Stop Taking Dope

Stomach Safferers

Gallstone Victims

PPENDICITIS Free end Wook Today

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair sate soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty aid is radiant with life; has an incomparable softness and is fluffy and lustro's, try Danderine.

Just one application doubles the beauty of your hair besides it immediately dissolves every particle of dandruff. You cannot have nice heavy, healthy high if you have dandruff. This destructive scurf robs the hair of its lustri, its strength and its very life, and it not overcome it produces a feverthness and itching of the scalp; the heir roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any-drug store and just try to



The Convention Normal Course

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); clock 50 cents; paper, 25 cents;

35 cents.

Book 2. "Wining to Christ—A Study in Evange Sm" (Burroughs): cloth, 50 cents; paper, 35 cents.

Study in Evange Sam" (Burroughs); cloth, 50 cents; paper, 35 cents.

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Book 4. "The Seven Laws of Teaching" (Gressry); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan; cloth, 50 cents, paper, 35 cents.

paper, 35 cents.

"Doctrinal Ordlines," 25 cents, is prepared as a gigde for those undertaking to teach (ither of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 25 cents.

Book 8. "Stidies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

Books may be studied individually or in class. Begin at any time. Send

or in class. Beain at any time. Send for "The Convention System of Teacher Trainifg," by Educational Teacher Trainife, by Educational Secretary P. E. Surroughs; 25 cents. For prompt hipment, order from

The Bastist Record.

JACKED N. MINNINGIPPS

The more I preach the more thoroughly I am convinced that the gospel is the sole, complete, conquering power. Just the pure simple word.

The Bible is big enough field for sermon material for me. If it is indeed quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, a discerner of the thoughts and intents of the heart, and there is no creature that is not made manifect in his eyes, if it is indeed the power of God unto salvation. Why do men substitute graveyard stories. exciting incidents and far flung, high sounding, thin air phaseology for the straight forward, clean cut presentation of God's word.

The minister is the watchman on the wall. With the trumpet in his hand for warning. He is responsible for the people. What, oh what shall the result be if he fail to use the sword of the Spirit? What, oh what shall be the fate of those ministers who substitute sounding brass and clanging cymbal for the clear sounding clarion note of the gospel of Christ? Why don't men preach the word in season and out of season? Why don't they in these last days of perilous times; times of boasters, proud, haughty, blasphemers; times of men with out natural affection, truce breakers, false accusers, inconsistent, fierce, traitors, heady, high minded men who are lovers of pleasure rather than lovers of God. men who creep into houses and lead silly women captive, laden with iniquity, men into are ignorant of Christ's way, the way of just punishment of evil and blood redemption, men who have a form of godliness, but deny the power thereof, men who have a zeal for God, but not according to knowledge, and who seek to establish their own righteousness.

Why, oh why can't the dear brethren everywhere preach the pure gospel of Christ? If they are called, set apart and led by the Holy Spirit why don't they use the sword of the Spirit. the word. The word is the sword of the Spirit, the only instrument used by the Spirit.

If when a sword is brought upon a city, the watchman is set upon the city wall, he sees the sword come upon the city, and blow not the trumpet and the people are not warned every man is taken away in his sins, but his blood is required at the watchman's hand. Why, oh why do men claiming, and believing they are givinely called of God to preach, substitute for the gospel. If a physician neglects the study of medical science, lives are lost under his practice. He is guilty of malpractice, because he lost time and failed to get every bit of available knowledge when the times of such presented themselves to him; is he not a murderer; guilty of the murder of every life lost from such conditions? If a minister doesn't spend every moment of possible time in intense study, search and research of God's word; and spend every ounce of energy and every faculty of his being searching every possible hidden truth of God's word; I beg you, isn't he guilty of WHEN WRITING OUR ADVERTISERS that soul in eternity; that soul lost PLEASE MENTICATION, under his ministry. If he isn't will-

ing and doesn't lay aside every personal incumbency, keep himself unspotted from the world and unentangled with the things of this world, sacrifice every personal ease and every pleasure and willing if need be to give up the seeming necessities of suade and beg and insist and constrain men and draw and compel them to come to Christ; what shall be the watchman's fate in the day of the Lord?

A. D. MUSE.

RUB-MY-TISM

Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains. Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

The Creoles of Louisiana

the descendants of the original Spanish and French settlers, prided themselves upon their hair-and rightly they should-for it was they who first knew the secret of beautiful life, and throw his whole life and heart and energy unreservedly into the presentation of the word to per-The recipe was kept a profound secret by profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the halr; also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price \$1.00. Manufactured by VAN VLEET-MANS-FIELD DRUG CO., Memphis, Tenn.

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Sold for 47 years. For Malaria, Chills and Fever. a Fine General Strengthening Tonic. 80c and \$1.00 at all Dr.

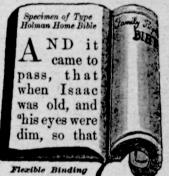
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Printed from large, clear Pica type, with marignal references, family record and maps. This HOME BIBLE is new and very desirable for every day use, containing all the advantages of a Family Bible in a compact size that can be easily be advantages. Bible in a compact size that can be easily handled, with record for births, marriages and deaths. The best Bible obtainable for old folks, who need extra large, clear print and a light-weight book.

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The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium, over dinety per cent of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va

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HOME STUDY. In addition to resident work, offers also instruction by correspondence.

For information, address Secretary Seminary Extension Division. 995, Fort Worth, Texas.

Just One Sure Way to Conquer
Rheumatism.

If you have tried to get relief and failed take "RENWAR," the one sure remedy for Rheumatism, and be well.

"RENWAR" is a scientific formula that goes directly. remedy for Rheumatism, and be well. "RENWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blocd, thereby removing the cause of the trouble. It is a non-effervescent salts, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, Bank Cashier, of Irving, Ky., writes, "Renwar' is the best remedy for rheumatism I have ever found." For sale by all druggists. 50c or sent postby all druggists. 50c or sent post-paid on receipt of price. WARNER DRUG CO., Nashville, Tenn.

Agents Wanted

Every Church

It is impossible for everyone to go into a city on a shopping tour.

It is impossible to buy Christmas Gifts by reading a description of them.

It is possible to buy and do it intelligently if the goods can be seen by the purchaser.

For this purpose we want an agent in every. Baptist church to sell our Christmas supplies.

Boys and Girls

This is your chance to make your Christmas money in your spare time. Write for informaspare time.

American Baptist Publication Society
514 N. Grand Avenue
st. Louis, Mo.

JACKSON, LA.

We have just closed a great union meeting in Jackson, the evangelist being a Baptist-Marshall Louis Mertins, of Kansas City, Mo. I have had Brother Mertins in denominational meetings for five previous times and I can say that he preached the same true gospel in this meeting as in previous ones. There were 200 'lined up" in these meetings, and the Sunday schools were all doubled or trebled in attendance. Bootleggers, and gamblers were among those who were converted, and among the first to come forward was our own beloved Senator Pipes. Folks in all walks of life were reached. With the party are Clyde E. Hunt, manager, and David B. Jones, musical director. These men are all Spirit filled men, and they are a blessing to any town or community. As a result of the campaign, without any volition of the part of Mr. Mertins, the executive committee resolved itself into a committee of permanent organization, to ferrett out bootleggers and white slavers. The party has open dates for January and February. If you desire them for denominational or union meetings, write Clyde E. Hunt, 605 Shukert Bldg., Kansas City, Mo. EDWARD LEE STOVALL,

Pastor.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 513 Main St., So. Joseph, Mo., has published a book show-ing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

days.

As they are distributing this book free, one wanting a copy should send their n and address at once.

REPORT OF FIFTH SUNDAY MEETING.

The fifth Sunday meeting of the Hobolochitto Association just held at Hillsdale, Savannah school, Henley Field and Old Palestine were more successful than the leaders had even anticipated. The splendid program was carried out for the most part by the speakers as assigned. In some places there were visitors who assisted much in making the meetings helpful. New phases of work were organized and open discussions featured very profitably to all.

The chairman of these several meetings deserve high praise for the way they entered into the spirit of the services and the masterly guidance given to all details. Many of the school teachers, young ladies as well as young men, were active and useful in these gatherings.

The people came, both Saturday and Sunday, men of affairs, busy people, the aged and the youth, were there. The response was indeed gratifying; their presence and big dinners were very much appreciated.

The constituion and by-laws a suggested by our convention board were adopted, and thereby render us an organized and permanent body.

The place of our next meeting will be at Poplarville, December 31. The program is being arranged now for this, our annual meeting of all the four district organizations. As chairuse this means of thanking every one the success of these meetings, with tend the convention too. Now, all

special mention of the work of the leaders and the hospitality of the people who received visitors so cordially.

Yours for the work, S. P. MORRIS.

To Drive Out Malaria
And Build Up the System
Take the Old Standard GROVE'S
TASTELESS chill TONIC. You
know what you are taking, as the
formula is printed on every label,
showing it is Quinine and Iron in a
tasteless form. The Quinine drives
out malaria, the Iron builds up the
system. 50c.

TIDINGS FROM THE LOUISVILLE SEMINARY.

The show is all off and everybody is down right at work. A few have gotten "homesick" or "lovesick" and couldn't "stand it" any longer. Occasionally, one comes to find out that he already "knows it", so he goes By the way we're studying "Exodus."

Dr. Sampey conducted a training school in Richmond, Va., last week. Dr. Gardner also attended the Baptist state convention of Maryland.

Among our visitors recently were Geo. W. Saddler, missionary to Africa, who is on his first furlough. He came in the interest of mission study classes, for the foreign mission board. Our fellows were already being organized when he came. were glad to have him. It was interesting to hear him tell how God is working His will in Africa. He told of visiting a prominent University in this country. Once they had mission study classes and lots of volunteers for the foreign field. Now they have no mission study classes and not a single volunteer.

Professor Wayman in systematic theology class: "Bro. Clark, we have just said that love involves something of like nature on the part of lovers. Do you think, therefore, that some of our ladies nowadays love poodle dogs?" Bro. Clark: "They seem to have a sort of peculiar attraction for them." An informing "Professor that's what Brother: Peter calls 'unnatural affection.'

Dr. W. B. Bagby, founder of Southern Baptist missions in Brazil and now head of the work in Sao Paulo, spoke to an appreciative audience, on the 23rd in Norton hall chapel, Also we enjoyed visits from the secretaries of the National Inter-Collegiate Prohibition Association and the mission work among the lepers.

The enrollment stands now about 275. We have 15 men from Mississippi, viz: T. J. Barksdale, Tupelo; W. O. Beaty, Blue Mountain; Jno. H. Buchanan, Blue Mountain; Geo. F. Connerly, Clinton; E. C. Dearman, Why Not; J. D. Franks, Durant; R. T. Kimbrough, Oxford; J. R. Kyzar, Brookhaven; L. O. Leavell, Oxford; R. G. Leavell, Oxford; J. E. Lumley, Clinton; J. T. Magee, Center; R. H. Russell, Magee; J. W. Weathersby, Bay St. Louis; A. F. Youngberg, Jackson. All of them are hard at work and are busy in it. Bro. Dearman has been sick recently and lost a few days, but is out again.

It was wisdom on the part of the man of the executive committee, I officers of the Mississippi convention in postponing the meeting to the who rendered any assistance toward 15th so every one could vote and at-



aboard for the polls! and vote Miss issippi dry! It's boys and girls on the one hand and liquor on the other; which will you destroy? Then vote it!

We have our first regular monthly missionary day next Wednesday, November 1st. Will give an account of it next writing. Here's hoping Mississippi Baptists will come to the convention with a neat little balance. Why not?

Yours fraternally,

J. R. KYZAR. 128 New York Hall, Louisville, Ky.

IF KIDNEYS ACT BAD TAKE SALTS

Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a wellknown authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become gort of paraly od and loggy. When your kidneys get sauggish and clos you must radeve thon., like you refleve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalls and you are obliged to seek relief two or three times during the night

Either consult a good, reliable phy-Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice. nne. This famous saits is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, can-not injure and makes a delightful, effervescent lithia-water drink.

No. 666

This is a prescription prepared especially for MALARIA or CMILLS & FEVER. Five or aix doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

WHEN WRITING OUR ADVERTISERS PLEASEMENTION THIS PUBLICATION

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TWO HUNDRED ATTEND MEET-ING OF CITY B. Y. P. U.

The Laurel City, B. Y. P. U. held its fifth meeting with the West Laurel Baptist churck on October 24, 8:00 to 10:00 p.

iu ijwtoiemfwysied93 278394n939 The Wausau Junior Union render-

ed the program which was one of the greatest programs which have been rendered since the organization of the city union.

The city union is composed of the six unions in Larrel and all were well represented at this meeting there being about two hundred B. Y. P. U. workers present at this meet-

Reports from the various unions were given and it was found that there were three unions that had attained the standard of excellence htat is they are A I unions, these being, West Laurel Junion, and Watsau Junior. The field worker's report was very interesting and plant laid before the unions for the future extension work which met the hearty approval of all present.

After the business session the Wausau Junior Union took charge and rendered a pry interesting program using the missionary topic, as a basis for the grogram. The members of this union were between nine and thirteen years of age, this made the program vers interesting, to see what can be done with the young

people. After the pregram was rendered all were invited to the rear of the church (the B Y. P. U. rooms) where all received plates, spoons, peanuts, mamme made ginger bread, andy made from sorghum lasses and sugar, sandwicks from Mack's Cafe, coco, hot as fire and then a glass of water. After exting Rev. J. C. Par-ker, pastor of the West Laurel Baptist church acted as toast master, Miss Robefta Millican, dressed as an African appearfid on the scene and african appeared on the scene and gave a very in resting address, next came, Mr. H. T. Smallwood, then Mr. E. D. Hurst, not Rev. J. L. Phelps, then, Mr. R. E. Steinwinder, lastly Rev. J. C. Parger, made the closing address. The secret of none-confu-sion was that a silent policeman was stationed att be entrance with, "Keep to the Right" a big red letters.

R. SMALLWOOD, City B. YEP. U. Field Director.

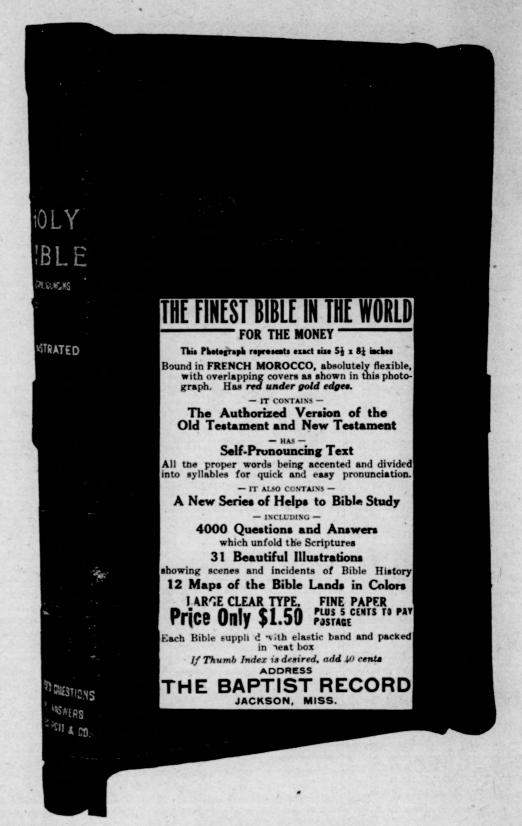
CRYSTAL SPRINGS.

We have just closed a real good meeting of fa-reaching influences. The preaching was done by Rev. Fleetwood Ball of Lexington, Tenn. His preaching was a presentation of the gospel story in plain and simple terms, yet of the very highest type. He won for his self and the cause he represents the confidence of all our people. It was a joy to the pastor and his family to have him in the home and recew acquaintances of other days. A footing the returns of the meeting nineteen were baptized, one restored and seven re-

ceived by lette.

The singing was most acceptably conducted by Lev. A. S. Johnston, of Gallman. Out church is in a fine spiritual condition.

W. L. HOWSE.



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